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The Dedication of Oak and Pine Alley

On October 30, 1971, a historical marker was dedicated at Oak and Pine Alley, on Louisiana Highway 96. The Attakapas Historical Association coordinated the dedication ceremonies which were attended by many persons from the surrounding parishes as well as numerous descendants of Charles Durand, the Alley's best-known owner. Judge E. L. Guidry acted as master of ceremonies. Harnett T. Kane, Chairman of the Historical Marker Committee of the Louisiana Tourist Commission, gave the principal address, recalling the personality of Charles Durand, husband, father, planter, and bon-vivant. Mr. Kane related how, having fathered six children by his first wife, Charles Durand proceeded to produce as large a progeny by his second marriage, justifying his prolific habit with the gracious remark: "I could not be unfair to either lady."

The marker was accepted by Alton Eastin, president of the St. Martin Parish Police Jury and dedicated by Harris Periou, charter president of the Attakapas Historical Association. The marker, said Mr. Periou, "témoignera à jamais de la vie acadienne qui était si paisible et en même temps si grandiose." He recalled the Durand wedding "sous la voûte formée par les chênes et les pins, ornés de leurs belles barbes espagnoles," wedding "qui a étonné les gens qui l'ont vu et qui continuera à étonner tous ceux qui en entendront parler."

Mrs. Ed. Buillard gave a history of the plantation on which the Alley is located (see pp. 32-39 below). The marker was unveiled by young Charles M. Durand, a direct descendant of Charles Durand, assisted by Christine Levert Cameron, Harold Aubry Dauterive and Melani Ann Dauterive. Following the ceremonies a reception was held at Banker Plantation, home of Mr. and Mrs. Harold Aubry.

Notes on Contributors

Claude F. Oubre teaches at Eunice High School.

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Jacqueline Voorhies is presently engaged in researching the early Acadians.

Albert W. Silverman of Franklin is an active member of the Assoc.

Medie Delcambre of New Iberia is very interested in genealogy.

THE TECHE CAMPAIGN, APRIL 1863

Edited and Annotated by Claude F. Oubre

Introduction

Most historians agree that one of the major Union objectives during the Civil War was the capture of the Mississippi River. In late winter and early spring of 1862, Union troops and gunboats initiated a two-pronged attack on that river, one prong moving southward toward Vicksburg while the second prong moved up from the mouth of the Mississippi through New Orleans toward Vicksburg. Although the Confederate batteries at Port Hudson controlled the Mississippi, Admiral David G. Farragut did succeed in running past these batteries. He soon found, however, that unless he could capture Port Hudson he could not hope to maintain his lines of supply and communication. In the fall of 1862, General Butler in Louisiana attempted to gain control of the west bank of the Mississippi, thereby providing the possibility of guaranteeing the logistical support which Farragut desperately needed if he were to keep the lines of communication open between General Ulysses S. Grant at Vicksburg and Butler in Louisiana. In conjunction with his move along the west bank of the Mississippi, Butler also proposed to attack Berwick Bay and penetrate the waters of that bay and its tributaries, namely the Teche and Atchafalaya. His main purpose in this move was to cut off the supplies of cattle for the Confederate army which were being shipped from Texas by way of Opelousas and New Iberia.¹

Opposing Butler around Berwick Bay were Confederate forces under command of Brigadier General Alfred Mouton, son of former Governor Alexandre Mouton. Mouton realized that he could not hope to make a stand against Butler's troops and gunboats on Berwick Bay and therefore directed Colonel V. Sulakowski to select a defensible position on the Teche, to erect fortifications on both banks of the bayou, and to create an obstruction in the bayou itself by sinking a bargeload of bricks. The site selected was on the P. C. Bethel Plantation at a point where the swampland closes to one thousand yards on either side of the bayou. With his small force of infantry and artillery, and with the gunboat Cotton, Mouton hoped to hold this position against the advancing enemy gunboats

¹B. F. Butler to H. W. Halleck, October 24, 1862. War of the Rebellion, Official Records of the Union and Confederate Armies, Series 1, XV, 158. Hereafter cited as WR.

and skirmishers. Because of the density of the swamp of either side of this position the enemy would not be able to use his superior numbers to flank the Confederate forces, but would be forced to make a frontal attack on the reinforced position.¹ This Union probe up the Teche was successfully checked in November, 1862. The following January, after General Nathaniel Banks succeeded Butler as commander in Louisiana, another attempt was made to move up the Teche. Again the Confederates made their stand at Bisland, but they were forced to withdraw. Banks, however, was unable to press forward his attack because his troops were needed at Port Hudson to create a diversion so that Farragut could run past the batteries once more.

Although Banks had a force almost equal to the one at Port Hudson, he overestimated the size of the enemy army. Consequently he devised a strategy of encirclement and isolation. By moving up the Teche, Atchafalaya, and Red rivers he could bypass Port Hudson.² In the meantime the Confederates reoccupied Camp Bisland and determined to make their stand there. Regarded in this light, the battle of Camp Bisland, the initial engagement of the Teche Campaign, takes on an aura of greater importance than it is generally assigned.

Major General Richard Taylor, son of President Zachary Taylor and a Louisiana plantation owner was in command of the Confederate forces in Louisiana. The following is his report of the battles of Bisland and Irish Bend as well as the subsequent retreat through New Iberia, Vermilionville and Opelousas to Alexandria.

¹Mouton to Surget, Nov. 4, 1862, WR., Series 1, XV, 179; Taylor to Cooper, Nov. 9, 1862, WR., Series 1, XV, 175; Richard Taylor, Destruction and Reconstruction: Personal Experiences of the Late War (New York, 1893), 120.

²General Report by Banks, April 6, 1865, WR., Series 1, XXVI, Part 1, 7.

vous at Butte-a-la-Rose, and with the utmost dispatch proceed down the Atchafalaya and Grand Lake, I sent one of my staff officers to hurry them down.

During Thursday night and Friday the enemy crossed a large force of infantry, artillery, and cavalry, with wagons, the protection of their gunboats and a heavy advance guard securing them from interruption by our troops. On Friday afternoon slight skirmishing took place between Colonel Green's outpost pickets and the enemy's advance guard. On the morning of Saturday, the 11th instant, the enemy commenced seriously to advance. With an advance guard of five regiments of infantry, several batteries of artillery, and a battalion of cavalry he moved up in line of battle toward the upper mouth of the Bayou Teche, where he halted and encamped for the night. A gunboat accompanied this advance line and served as a support to its right flank. Colonel Green's pickets and advanced guard fell back slowly before the enemy, skirmishing with them. On the morning of Sunday, the 12th, the enemy continued his advance slowly and steadily on the west bank of the bayou, and at 4 o'clock in the afternoon had approached our line of defenses just below Bethel's plantation, halting at a distance of about 1,200 yards and displaying in line of battle six regiments of infantry, three batteries of artillery, and a considerable body of cavalry. A heavy second line was held by the enemy about 600 or 700 yards in rear of his first line. On the east bank a considerable force of infantry and cavalry and several pieces of artillery were displayed in front of our lines, distant about 1,800 yards from the works. A brisk cannonading was opened by our batteries along our whole line, which was replied to by the enemy and continued until sundown, when the enemy fell back a few hundred yards and encamped for the night. The whole force of our army was disposed of as follows: The Fifth Texas Mounted Volunteer Regiment, Colonel Green, and [Major Ed.] Waller's battalion, both dismounted, on the extreme right, which rested upon a swamp and commanded the approach by the railroad embankment. The Valverde Battery, Captain [Joseph D.] Sayers, on the left of Green's command; Colonel Gray's Twenty-eighth Louisiana Regiment occupying the center, with a section of [Florian O.] Cornay's¹ battery light artillery and

¹Florian O. Cornay was a native of the area around Bisland. The obstruction on the Teche just below Bisland was at Cornay's Bridge, and the Numa Cornay home was burned by Weitzel's troops in their return to Berwick in January, 1863. Report of Brigadier General Alfred Mouton, Nov. 4, 1864, WR, Series 1, XV, 179; Extract from the Houston, Texas Tri-Weekly Telegraph, Feb. 2, 1862, cited in the Official Records of the Union and Confeder.

[O. J.] Semmes¹ battery posted along the center, and a 24 pounder siege gun in position under Lieutenant [John B.] Tarleton, of Cornay's battery, commanding the road along the west bank of the bayou. The gunboat Diana, commanded by Lieutenant [T. D.] Nettles, of the Valverde Battery, heading down the stream on the line of our defenses, and on the east side of the bayou the Yellow Jacket Battalion, Lieutenant-Colonel [V. A.] Fournet; Crescent Regiment, Colonel [A. W.] Bosworthy; Eighteenth Louisiana Regiment, Colonel [Leopold L.] Armant, with [T. A.] Faries' Pelican Battery of light artillery; posted along the line, and Colonel [A. P.] Bagby's regiment, Seventh Texas Mounted Volunteers, dismounted, thrown forward as skirmishers and sharpshooters to the front and in the woods on the extreme left, which woods terminated on the left of the swamp. The Second Louisiana Cavalry, Colonel [Wm. G.] Vincent, and Fourth Texas Mounted Volunteers, Colonel [James] Reily, were during the morning held in the rear of our line as reserves. Learning that a gunboat and several transports of the enemy had been seen in Grand Lake, Vincent's regiment was ordered about midday to proceed to Verdun's Landing² and watch the movements of these boats, preventing them from making a landing at that point, which was only 4 miles to the left and rear of our position. A section of Cornay's battery was also ordered to report to Colonel Vincent at Verdun's.

Shortly after the close of this engagement I received information that five of the enemy's gunboats, with several transports towing barges and flats crowded with troops and artillery, had gone up Grand Lake, and were lying off Hudgin's Point,³ when

ate Navies in the War of the Rebellion, XIX, 525.

¹O. J. Semmes was the son of Rear Admiral Raphael Semmes, commander of the Confederate raider Alabama.

²Verdun's Landing is at or near the present site of Verdunville, Louisiana.

³The enemy force referred to here was under the command of General Cuvier Grover. He attempted to land at Miller's Point but found the road there under water so he proceeded six miles further along the coast and landed at Hudgins' Point. Based on this information and on the fact that he marched 5 miles to Madame Porter's plantation (Oaklawn), it is estimated that the present-day Taylor Point is Hudgins' Point. C. Grover to R. B. Irwin, WR, Series 1, XV, 357-362.

Vincent's regiment, re-enforced with another section of Cornay's battery, was ordered to that point, with instructions to prevent, if possible, a landing by the enemy at Hudgins' and Charenton. A few hours later I proceeded in person to Vincent's command, leaving Major [J. L. Brent] and Major [Wm M.] Levy, of my staff, to make the necessary arrangements with Brigadier-General [Henry H.] Sibley for an attack by our forces on the enemy at daylight the next morning. By leaving a small force behind our earth-works I was satisfied that the other troops, assisted by the Diana,¹ moving down the bayou on a line with the attacking column on the west bank of the bayou could drive the enemy back, throw him in confusion, and render it necessary for him to withdraw the force which he was endeavoring to land in our rear to the assistance of his army in our front. Shortly after 9 o'clock on Sunday night Major Brent and Major Levy proceeded to communicate these orders to Brigadier-General Sibley, then commanding the forces south of Red River, but the supineness of that officer, who delayed communicating with Brigadier-General Mouton until 2 o'clock in the morning, and his positive declaration of the impracticability of carrying the plan into execution for want of time frustrated the scheme, which I am satisfied would have accomplished the most favorable results if actively attempted. I returned to our front about daylight, and was informed by Major Brent and Major Levy of the failure of Brigadier-General Sibley to organize the attack.

On Monday morning, at about 9 o'clock, the enemy commenced again to advance slowly on our line, having in the meantime thrown a largely increased force of cavalry, artillery, and infantry on the east bank and concentrated a large artillery force on the west bank, besides strengthening his front line of attack on that bank.

Lieutenant Nettles, who had commanded the Diana up to Monday morning, and had handled her with great skill, was at that time forced to retire on account of severe illness, and Captain Semmes, of the artillery, was placed in command of her. Having sent Vincent's regiment to the lake shore, Reily's regiment constituted my only reserve, and during the morning of Monday [I] received information that, contrary to my instructions, Colonel Vincent had contented himself with placing a small picket at Hud-

¹The Diana was a Union gunboat which was captured in late March, 1863. General Taylor was elated by the fact that she mounted five heavy guns and had not been seriously injured. G. Weitzel to N. P. Banks, Mar. 28, 1863, and Report by General R. Taylor, Mar. 28, 1863, WR, Series 1, XV, 290-291.

gins' and Charenton and encamped the remainder of his command on the west bank of the Teche, and that the enemy had succeeded in landing a large force at Hudgins'. I ordered Reily's regiment to proceed toward that point, re-enforce Colonel Vincent, and prevent the enemy from crossing the Teche and falling on my rear, thus being compelled to deprive myself of all reserves.

At about 11 o'clock on Monday, the 13th, the enemy displayed in our front, on both sides of the bayou, at least 14,000 men, and advanced with a show of confidence upon our earthworks. A fierce combat was kept up until sundown. The cannonading was uninterrupted, the enemy having brought to the front about sixty pieces of artillery, many of them heavy rifled and Parrott pieces.¹ Our artillery wasted no ammunition,² but opened on the advancing line of the enemy whenever they attempted to force our works. A battery of Parrott guns concentrated their fire upon the Diana,³ which, under Captain Semmes, was pouring its fire upon the center of the advancing line, when a shell from a 30-pounder Parrott siege gun penetrated the plating in front of the boilers, exploded in the engine-room, deranged a portion of the machinery, and killed 2 men--the chief and one of the assistant engineers--and wounded 5 of the crew. This rendered it necessary for the Diana to fall back beyond the range of the enemy's guns and repair damages, which occupied the remainder of the day, and was completed only about midnight. The enemy made two attempts, by

¹Rifled artillery was still somewhat of an innovation at the time of the Civil War and the basic artillery piece used by both combatants was still smoothbore cannon. The Parrott gun was a rifled, muzzle-loading, cast-iron, cannon with a heavy band of steel wrapped around the breach to reinforce it at the point where the pressures were greatest. These guns were easy to spot on the field because of their ungainly appearance and were therefore frequently mentioned in reports. These rifled guns provided greater range and accuracy than the smoothbores as well as superior penetrating power and were particularly effective in knocking down masonry fortifications and in penetrating armor plate. Mark Boatner, The Civil War Dictionary (New York, 1959), 621.

²T. A. Faries reported that his battery fired 515 rounds of ammunition at Bisland. T. A. Faries to J. L. Brent, Apr. 22, 1863, WR, Series 1, XV, 103.

³The Twenty-first Indiana Battery concentrated its fire on the Diana. F. Peck to J. D. Williams, Apr. 22, 1863, WR, Series 1, XV, 329.

charging with their infantry, to carry our right, but were repulsed in both, with considerable loss, by the forces under Colonel Green and Colonel Gray. During these charges the Valverde Battery rendered most efficient service, and I regret to report that its gallant commander, who handled his battery with consummate skill, was wounded during these charges. The Twenty-eighth Regiment Louisiana Volunteers, Colonel Gray, and Semmes' battery, commanded by Lieutenant [J. T. M.] Barnes; section of Cornay's battery, Lieutenant [Minos T.] Gordy, and detachment serving 24-pounder siege gun, Lieutenant Tarleton, checked every advance of the enemy upon our center and thwarted any attempt to force it. On the extreme right the enemy was not only repulsed but driven back in confusion through the thicket, which he sought as a cover.

On the east bank of the bayou the forces under command of Brigadier-General Mouton behaved with the same signal gallantry. On that bank the object of the enemy was to turn our left and gain the woods, under cover of which he could get to our rear. Colonel Bagby's Seventh Texas Regiment Mounted Volunteers, dismounted, and a detachment of the Eighteenth Louisiana Regiment held the left against all the attacks which were made, and at the close of the engagement the enemy had gained no ground since its commencement, but had been repulsed in every attempt to force our position. The dispositions and handlings of his troops by Brigadier-General Mouton are entitled to the highest praise, and the gallant manner in which he held his position and punished and drove back the enemy is worthy of the greatest commendation.¹ The Pelican Battery, Captain Faries, was most efficiently served, and contributed in an eminent degree toward preserving our position on the east bank. During the engagement on our left Colonel Bagby was wounded seriously, but not dangerously, in the arm, but remained on the field with his regiment until the enemy had been driven back and ceased his attacks.

Our ability to hold our line of defense, even against the greatest odds in favor of the enemy, was fully demonstrated by

¹Since Mouton realized that the enemy would attempt a flanking movement to his left, he concentrated his forces on that flank. He posted Colonel Bagby's regiment of about 500 men in the woods some 500 yards in front of the entrenchment. Although the enemy threw five regiments against his position Bagby held through most of the day. Colonel Oliver P. Gooding's troops forced him to pull back about 100 yards around nightfall. Just before dark, as the Union troops approached to within 800 yards, it appeared that they would charge the entire line on the east bank. As the Confederates fixed bayonets and prepared to meet the charge the enemy

the engagements of Sunday and Monday; and notwithstanding the exhaustion of our troops consequent upon their hard service for the two preceding days in the earthworks,¹ I was satisfied that if the regiments of Vincent and Reily and the section of Cornay's battery, which had been sent to the section of Cornay's battery, which had been sent to the lake shore, could be successful in preventing the enemy from landing in my rear, thus enabling me to use them as reserves and relieve the troops on the line of the earthworks, we could have held our position or driven the assailants back to the bay.

About 9 o'clock on Monday night I received a dispatch from Colonel Reily, informing me that the enemy had landed a very heavy force at Hudgins' Point; that he had met Vincent's cavalry on the west side of the Bayou Teche, he [Vincent] having fallen back before them; that the enemy had crossed the bayou over the bridge at Mrs. Porter's plantation, and that his (Reily's) whole command was at Carline's, 1 1/2 miles below Franklin. Thus the enemy were left in possession of the only road by which a retreat of our forces toward New Iberia could be effected. With a force of at least 14,000 men in our front and this movement of the enemy in our rear in heavy force the situation of our little army, which at the commencement of the contest was less than 4,000, was most critical. To extricate it by evacuation of the position at the earthworks and cut its way through the force on the New Iberia road above Franklin was the only plan which presented itself, and to be successful it must be immediately attempted. I therefore ordered all the wagons, containing quartermaster, commissary, medical, and ordnance stores, to be started at once on the road to Franklin, and all the infantry and artillery, except one rifle section of Semmes' battery, to march at the earliest practicable moment on Franklin. The Fifth Regiment Texas Mounted Volunteers and Waller's battalion of mounted men, with the rifle section of Semmes' battery, Lieutenant [John] West commanding, constituting the rear guard, were ordered to evacuate the position below Bethel's before daybreak, cover the retreat

force halted. O. P. Gooding to P. French, Apr. 21, 1863, WR, Series 1, XV, 347; A. Mouton to E. Surget, May 2, 1863, WR, Series 1, XV, 397-398.

¹General Mouton reported that when he arrived at Camp Bisland on Friday the 10th, he found that the entrenchments on the east side of the Teche had not been begun. He therefore set to work collecting Negroes to help build these fortifications. From Saturday morning to Monday morning all the troops under his command as well as the Negro slaves worked continuously on the fortifications. Report of Brig. Gen. Alfred Mouton, May 2, 1863, WR, Series 1, XV, 396-397.

of our army, skirmish with the enemy if he pursued us, and retard his advance until we had forced a passage through the column above Franklin. As soon as these orders had been issued and proper instructions given for removing the sick and wounded I proceeded to Reily's command and moved it forward above Franklin. Just before daylight this command--Reily's and Vincent's regiments and [F.H.] Clack's battalion, the latter having just reached me from New Iberia, and two sections of Cornay's battery, were marched to the field in front of McKerall's sugar-house, about a mile above Franklin. Clack's battalion was deployed as skirmishers and advanced across the field, occupying the woods in front. A section of Cornay's battery was then moved up the bayou road and took position at the lower edge of the field, above these woods, and Vincent's and Reily's regiments, with Clack's battalion, were posted in line of battle along the upper skirt of the woods, fronting on the field.

Immediately after daylight the enemy's skirmishers appeared in the upper portion of the field in front of our line, and were quickly followed by his forces, consisting of four regiments of infantry, a battalion of cavalry, and a battery of artillery, on the left, in line of battle. We opened with our artillery and infantry upon them and checked their advance.

It soon became evident that it was the purpose of the enemy to detain us at that point until his column from below had come up and hemmed us closely in. At about 7 o'clock and Twenty-eighth Louisiana Regiment, Colonel Gray, arrived in Franklin, reporting the remainder of our forces en route several miles behind.

I immediately posted Colonel Gray's regiment on the extreme left of our line, and with that, Vincent's and Reily's regiments, and Clack's battalion, numbering in all less than 1,000 men, we charged the enemy's line and drove him back in confusion and with considerable loss to him.¹

The enemy then displayed a much larger force, which up to this time had been concealed and as a reserve, but they were unable to recover their lost ground and were held in check. In this engagement with the enemy near Franklin I regret to announce the death of Col. Reily, of the Fourth Regiment Texas Mounted Volunteers, who was mortally wounded just before the charge and died on the field. Colonel Vincent, Second Louisiana Cavalry, was wounded in the charge

¹General Grover referred to these 1,000 men as a large enemy force and claimed that his men (the Third Brigade) were forced to retire because they were running out of ammunition. C. Grover to R. Irwin, May 2, 1863, WR, Series 1, XV, 360. General William Dwight stated that two regiments of the Third Brigade were retreating in complete disorder. W. Dwight to J. Hibbert, Jr., Apr. 27, 1863, WR, Series 1, XV, 372.

in the neck; Adjutant J. A. Prudhomme, of the same regiment, in the thigh; Captain R. H. Bradford in the neck and leg. All these officers were gallantly leading their men.

Having repulsed the enemy and holding him in check I ordered the gunboat Diana to move up above Franklin and take position on the right of our line, so that her guns would sweep the fields and woods which the enemy had held, and placing Brigadier-General Mouton in command of the troops who were in line at McKerall's field, I repaired to Franklin and pressed forward the train and troops then just arriving on the cut-off road from Franklin to New Iberia.¹

Colonel Green with the rear guard of his own regiment, Waller's battalion, and the rifle section of Semmes' battery had left the line below Bethel's just before daybreak, all the stores having been removed ahead of them; a 24-pounder siege gun and a 12-pounder howitzer of Cornay's battery, the latter having been disabled during the action of Monday being necessarily abandoned.

With great coolness and steadiness Colonel Green retired slowly before the heavy advance guard of the enemy, opening upon him with his artillery whenever he came within range and charging and driving him back when the nature of the ground permitted such movements. I had given the necessary orders for the withdrawal of the troops under command of Brigadier-General Mouton, the abandonment of the Diana by Captain Semmes and his crew, and the burning of that vessel before Colonel Green with the rear guard came into the town of Franklin, at the upper end of which town the cut-off road commenced. But, as I have since learned, Brigadier-General Sibley, without communicating his intention to me, although I was in Franklin at the time, dispatched one of his staff officers to Colonel Green with an order to fall back at once through Franklin or the enemy would take possession of the road above at a point known as Harding's Lane and cut him off. In obedience to that order Colonel Green immediately fell back through Franklin into the

¹At the time there was a road from Franklin to New Iberia which paralleled the route of the present Southern Pacific Railroad tracks. This road allowed Clack to reach Taylor at Franklin and enabled Taylor to extricate himself from the pincer movement which Banks had initiated against him. Had Grover's troops moved further south and taken the cut-off road Taylor's entire force would have been trapped.

cut-off road, set fire to the bridge on the road,¹ taking it for granted that all the other troops had passed over. Brigadier-General Mouton with his command then retired, the general and his staff crossing the bridge while it was burning. Captain Semmes held the Diana in position, faithfully discharging his duty and set her on fire only when General Mouton had fallen back. Thus by the unjustifiable and careless order of General Sibley the escape of Captain Semmes² and his crew as prearranged was prevented, and I fear that he and the greater portion of the crew have become prisoners.

At about 9.30 o'clock a. m. all the wagons and troops had passed through the town of Franklin, and as the rear of General Mouton's command left the upper portion of the town the advance guard of the enemy entered the lower portion. At Franklin the steamboats which had been in the Lower Teche and used for transportation of troops and stores were burned to prevent them from falling into the hands of the enemy, with the exception of the steamer Cornie, on which the sick and wounded had been removed from Camp Bissland, and the unheard of plan was adopted of attempting to pass the boat with the sick and wounded on board through the enemy's lines under a hospital flag, although I had given orders for a sufficient number of vehicles to be in readiness at Franklin to transport the sick and wounded by land to a place of safety. This course was adopted by Chief Surgeon Parish, under orders from Brigadier-General Sibley, and of course the boat and those on board fell into the enemy's hands. Our troops and train then proceeded, encamping on Tuesday night just above Jeanerette, Colonel Green in command of the rear guard, covering the retreat and keeping up almost constant skirmishing with the enemy's advance. On leaving Franklin I, in person, ordered Brigadier-General Sibley to march at the head of the column, preventing straggling, select a suitable camp for the troops and wagons, and report to me the selection which he had made of camping ground for the night. Keeping in the rear of our column I was much surprised to find late in the afternoon that this order had not been complied with; that General Sibley was not with the command,

¹This is not the bridge over Bayou Cboupique as Winters contends, but rather the bridge over Yokley Bayou. John D. Winters, The Civil War in Louisiana (Baton Rouge, 1963), 228; Taylor, in Destruction, p. 134, confirms that it was the bridge over Yokley Bayou.

²General Godfrey Weitzel, a former classmate and friend of Semmes, made the mistake of only placing a nominal guard over his prisoner. Semmes promptly escaped. Winters, The Civil War, 229.

but had taken a different road from that of the troops, and that the men were straggling without order over the whole line of march and adjacent country. I immediately dispatched a note to General Sibley, requiring his prompt obedience to the orders referred to, but not hearing from him at once I selected in person the camping ground and endeavored to collect the stragglers. Late in the evening General Sibley reported to me in person, stating that he was sick, and asking permission to go on the line of retreat in advance of the column, which request I granted.¹

Thus commenced the scattering and straggling of our troops and falling back to Vermillion Bridge. Nearly the whole of Lieutenant-Colonel Fournet's battalion, passing through the country in which the men had lived before joining the army, deserted with their arms, remaining at their homes. I was compelled to order the destruction of the gunboat Stevens below New Iberia; she was in charge of the Navy Department and under command of Lieutenant [Joshua] Humphreys, C. S. Navy. That officer reporting to me that she was in an unfinished condition and unfit for action with the enemy, there being no means of getting her out of reach of the enemy, I ordered her to be sunk as low down the bayou as possible, so that she would afford an obstruction to the enemy's boats ascending. This order was not carried out as given by me, but she was sunk about 2 miles below New Iberia, when she might have been sunk 5 or 6 miles lower.

The retreat continued, halting only for the night until our arrival at Vermillion Bayou, the rear guard under Colonel Green keeping almost constantly within gunshot distance of the enemy advance, skirmishing all the time and charging them frequently. As soon as the whole train and all our forces had crossed the bayou I had the bridges burned,² and posting four pieces of artillery on the heights and sharpshooters along the upper banks, the troops and teams, which were much exhausted, were allowed to rest from Thursday afternoon until midday on Friday.

At Vermillion Crossing sharp skirmishing was kept up and no demonstration of importance was made by the enemy while our forces were encamped at the bayou. The retreat

¹Because of his actions in this engagement, Sibley was subsequently court-martialed. Although the court found that the prosecution proved all the specifications against him, he was declared not guilty.

²Vermillion Crossing was at or near the present site of Pinhook bridge.

was kept up and no demonstration of importance was made by the enemy while our forces were encamped at the bayou. The retreat was recommenced on Friday, and on Sunday our forces and train left Washington, the troops and commissary, medical, and ornance wagons proceeding up the bayou road by Moundville, and the quartermaster train moving by way of Ville Platte and Chicot to the Bayou Boeuff [sic], the two trains uniting on the Boeuff [sic] about 16 miles below Cheneyville. After crossing at Moundville I had the bridges across the Bayous Boeuff [sic] and Cocodrie at that place, the bridge over the Cocodrie at Judge Moore's plantation, and that known as LaFleur's, about 20 miles above Washington, burned. Colonel Green, with his rear guard, effectually covered the retreat and continued his skirmishing with the enemy until near the town of Opelousas, enabling us to move across the Boeuff [sic] and beyond danger of capture, an extensive train. On Monday morning I started the whole cavalry force of my command, except Waller's battalion, under Brigadier-General Mouton, to the westward of Opelousas on the open prairie, where from the nature of the country and its adaptation to cavalry movements it can harass the enemy on his flank and rear, attack his trains, and if not successful in preventing his farther advance into the interior of the State, will render it so slow and cautious as to give us time for making such disposition of our forces as will be of great benefit to us.

The remainder of the forces are now encamped at Lecompte, the terminus of the Alexandria Railroad, at which place the wagons are also, with all the stores, except such as have been brought to Alexandria.

The loss sustained by us in killed, wounded, and prisoners captured in battle I cannot at present estimate. The number of prisoners actually captured by the enemy was small. I regret, however, to report that a very considerable number have voluntarily placed themselves within reach of the enemy by stopping at their houses in the parishes through which we retreated, a very large proportion of our army being composed of conscripts, unwillingly put into service, and those who volunteered at a late date to avoid conscription.¹ From Sibley's brigade also a very considerable number have straggled off and returned to their homes in Texas. This was

¹General Banks reported that he captured 2,000 prisoners. General Report by Banks, WR, Series 1, XXVI, Part 1, 11.

In Destruction (p. 135) Taylor contested these figures and stated that his force at that time could not have been over 3000 although in this report he indicated his strength at under 4,000.

the case with all the regiments of the brigade. While those who participated in the engagements and the constant fighting on the retreat behaved with distinguished gallantry, it is to be regretted that a great lack of discipline pervades the brigade, which it is to be hoped will be corrected and the excellent material rendered of more efficient service to our cause.

In all our engagements with the enemy during the fighting on the retreat, running through ten days, the conduct of officers and troops who participated therein cannot be too highly extolled. Their patient endurance of fatigue and privation, pertinacious and successful resistance to the pursuing columns of the enemy are worthy of great commendation.

Brigadier-General Mouton, commanding the troops on the left of our line below Bethel's, and to whom I assigned the command of the troops at McKerral's field after their repulse, behaved with marked gallantry, and I take pleasure in bearing testimony to his skill, fidelity, and courage in every position in which he was placed. Colonel Green, commanding the rear guard, distinguished himself by the faithful and successful manner in which he discharged the important duties intrusted to him. To his zeal, vigilance, and daring the extrication of our little army from its perilous position is indebted to a great extent. He has shown himself equal to every emergency, and to him and the officers and men of his command I feel proud to return my acknowledgement. In truth, he was the Ney of our retreat, and the shield and buckler of our little force.

Colonel Reily, of the Fourth Texas Regiment Mounted Volunteers, who fell in the battle of Franklin, was a gallant and chivalrous soldier, whose loss I deeply regret. Colonel Gray and his regiment, Twenty-eighth Louisiana Volunteers, officers and men, deserve most favorable mention. Their gallantry in action is enhanced by the excellent discipline which they have preserved, and no veteran soldiers could have excelled them in their conduct during the trying scenes through which they passed. I cannot omit mentioning particularly Captain Bradford, of the Twenty-eighth Louisiana Regiment, whose bravery and coolness was conspicuous on all occasions. I am happy to state that his wounds are not dangerous, and hope that he will shortly be restored to service. Colonel Bagby, who was wounded in the action on Monday, merits the highest consideration.

Colonel Vincent, and the officers and men of the Second Louisiana Cavalry, in the action of Tuesday, and those who participated in the retreat, behaved handsomely.

Captain Semmes, in command of the Diana, and his crew conducted themselves with the greatest bravery and intrepidity,

and deserve the highest encomiums.

Lieutenant West of Semmes' battery, who commanded the rifled section on the retreat from the lower line to Jeanerette, handled his pieces with great skill and efficiency and inflicted severe loss upon the enemy in his pursuits. This officer and his men contributed largely toward the extrication of our army from its position of peril.

Lieutenant Tarleton, of Cornay's battery, commanded the 24-pounder siege gun, and acquitted himself with credit and distinction.

Captain Sayers and the officers and men of the Valverde Battery behaved with great gallantry. Captain Sayers was wounded in the ankle in the action of Monday, the 13th. Semmes' battery fully sustained its merited reputation and did efficient service.

The Pelican Battery, Captain Faries, was handled with great skill, and all its officers and men bore themselves like good soldiers and receive my acknowledgements for their brave and effective service.

The Confederate Guards Response Battalion, Major Clack commanding, which reached me about daybreak on Tuesday morning was of invaluable service to me, and after a march of upward of 20 miles during the night entered into the engagement near Franklin on Tuesday morning like fresh troops and bore themselves like invincible soldiers. To their courage is added thorough discipline, which they kept up during the whole retreat.

In mentioning these particular corps and individuals I do not mean to detract from the merit and gallantry of the other brave troops of the command; all who participated in the fight manifest courage and devotion which is worthy of all praise. Lieutenant-Colonel Fournet, who was deserted by most of his command, displayed courage and gallantry throughout the engagements. Other officers and soldiers, who have distinguished themselves will be brought to the notice of the Government when General Mouton's report is received.

I cannot speak too highly of the services rendered by my staff officers and those of General Sibley, who remained with me. Lieutenant-Colonel [P. T.] Herbert, who had been detached from his battalion, the Arizona, by General Sibley and placed on his staff, remained constantly with the rear guard and displayed the highest qualities of a soldier. Major [Thomas P.] Ochiltree, chief of staff of the Sibley brigade, was constantly under fire and afforded me the most valuable assistance by his activity and daring, as did Major [W. L.] Robards, ordnance officer to the same brigade.

Major [Samuel] Magoffin, of General Sibley's staff, was also very active in discharging the duties intrusted to him. Major Levy, adjutant and inspector general on my staff, and Captains Norton and [Leclerc] Fusilier, volunteer aides, were always under fire, carrying

orders, enduring fatigue, hurrying up caissons when the severity of the fire made the drivers hesitate, and in fact doing the duties of couriers as well as of officers. I can speak in the same terms of Lieutenant [P. E.] Bonford, aide-de-camp, who joined me at the close of Monday's action and was present at the action near Franklin. Lieutenant [M. D.] Bringier, my other regular aide, only reached me at the Vermillion, but from that time shared in the dangers and fatigues of the retreat.

It only remains for me to speak of Major Brent, my chief of ordnance and artillery. Posting his guns with great skill, he superintended the serving of them in person. Always in the right place and at the right time, he merits the highest commendation. Major [E.] Surget, my chief of staff, was compelled to remain at Alexandria. The large territory over which my small force was necessarily scattered in the district rendered it imperative for him to remain at a central point, though his applications to join me were urgent.

In consequence of these operations having extended through several days, this report is necessarily somewhat lengthy; nor does opportunity offer in the present state of affairs to reduce it to a less prolix form.

I am, general, your obedient servant,

R. TAYLOR
Major - General

Brigadier-General Boggs, Chief of Staff.¹

¹Brigadier General W. R. Boggs was Kirby Smith's Chief of Staff.

EDITOR'S NOTE

For additional information on the Teche Campaign and the Civil War in Louisiana, see the forthcoming number in the USL History Series entitled Acadian General: Alfred Mouton and the Civil War, by William Arceneaux.

Please note publication of Franklin Through the Years by Fay G. Brown and Florence Blackburn. Order from: Franklin Historical Booklet, 211 Sanders St. Franklin, La. 70538. \$3.25.

The Acadian Flower and Herb Garden

by
Harris J. Periou

The Acadian loves flowers as one can see from the care given his flower garden found, generally, in the front of the house on either side of the brick walk which leads to the main entrance. Each variety occupies a special spot, surrounded by upturned bricks or upturned brown crockery bottles. Dark colored violets line the brick walk while light colored ones surround each tree in the garden. The Acadian flower garden usually includes violets, pansies, blue bells, Easter lilies, St. Joseph lilies, magnolias, calicanthia, sweet olive trees, jasmine, wisteria vines, honey-suckle, carnations, and roses, especially the red velvety variety and the yellow climbing Marshall Neill. Every Acadian garden has a corner devoted to medicinal herbs such as mint, mamou, vetiver, plantain, anise, mustard, herbe a malo (lizard's tail), parsley, wild onion, elderberry, and the inevitable laurel tree.

The mint, a small plant which requires much humidity and shade is used in three ways by the Acadian. The leaves can be boiled to make a tea which relieves stomach cramps and aids digestion after a hearty meal; sprigs of mint are also used to garnish a leg of lamb which has been cooked in wine or cold, highly seasoned pork roast, also cooked in wine; finally, the leaves can be used for a refreshing summer drink by crushing a few leaves in a glass, adding a little granulated sugar, filling the glass with crushed ice and pouring over the ice three tablespoons of good whiskey. One glass of this drink will last a whole afternoon as it must be sipped slowly to savour the delicate flavor of the mint.

The mamou is a large plant with small leaves and cardinal-red seeds in a brown pod. These seeds are harvested and thoroughly dried. Every Acadian home also has a piece of dried mamou root. A few crushed seeds or a few chips of the dried root are boiled to make a tea which, drunk very hot, prevents bronchitis and pneumonia. A cup of hot mamou tea taken with a capsule full of quinine cuts the fever and guards against aches in the joints.

The vetiver plant is truly an herb with no branches, but with blades four to five feet in length. The plant, being a favorite resting place for the guinea hen, is frequently found in the chicken yard. The roots of the vetiver plant are dug up and dried to be used in armoires, porte-manteaux and drawers to ward off moths and to impart its perfume to the linens. One must be careful, however, not to dig up all the roots of the plant as some must be left for propagating next season.

The plantain leaves, four inches wide at the center, and tapering to a point at one end, measure six to eight inches in length. They are crushed to use as a poultice for brush burns, bruises, and inflammation of the joints caused by rheumatism or strain.

The leaves, stem, and seed of the anise plant are utilized by the Acadians. The leaves are boiled to make a tea which relieves stomach-ache and aids digestion. Anise oil is obtained from the seed of the plant either by pressing them or by boiling them and gently removing the oil globules from the water with a medicine dropper after straining the liquid through a fine mesh cloth and letting it cool. This oil is used to flavor the famous Acadian drink, Anisette, which is served only on special holidays or to a particularly distinguished guest. The leaves and the stems are used to flavor custard spread as a filling in tarts and between cake layers. The stem of the plant is also used to season sausages.

The mustard plants cultivated in the herb garden are intended strictly for medicinal purposes. The plants are permitted to go to seed and the seeds are harvested and thoroughly dried. To use the seeds, one must crush a tablespoonful and boil them in either water or milk until the mixture thickens to a paste. This paste is placed in a double layer of fine mesh cloth and applied, as a poultice, to the back for "points" or to the chest to detach the phlegms of a cold. But, before applying the poultice, one should always rub camphorated ointment on the place to be treated to prevent blister for a mustard poultice burns readily and the blisters may be worse than the malady to be cured.

Lizard's tail is a spinning herb from one and a half to three feet in height with leaves four to six inches in length and three to four inches at their widest. The bright green leaves are placed four inches apart along the stem which is nearly yellow in color. The stems and the roots are used to make an infusion which is given to teething babies and rubbed on their gums. It refreshes the body and lessens pain in the gums.

The medicinal parsley is always sown on Good Friday since parsley planted on that day never goes to seed. The plot must be prepared before Good Friday since anyone who digs the ground that day will find the blood of Jesus Christ. The seed is sown, but is not covered with dirt until the next day. The leaves of the parsley plant are used to make compresses for eye pain and headaches.

The wild onion, found in the cypress marshlands, is transplanted to the herb garden. Its flat, long leaf resembles the leaf of the St. Joseph lily. This onion, which is quite bitter, is steeped in whiskey to produce an infusion taken by spoonful four times a day by patients suffering from chest congestion or the recurrence of tuberculosis.

The elderberry bush, with oval supple leaves, may grow as tall and wide as a young tree. Its white flowers, which resemble an old-fashioned bouquet, give way to a juicy black berry. The leaves of the elderberry bush are wilted in an iron pot and made into a poultice to be applied to the jaws for toothache and to the shoulders, knees and ankles for rheumatism. The flowers, always harvested on the feast of St. John (June 24) and carefully dried in the sun, are put up in a tightly covered jar and used for a tea which cuts a fever as no other medication will. The berry is used to make wine or liqueur.

The laurel, or bay, is a large and tall tree which bears oval leaves. The leaf is used for seasoning both for fish and meat. No fish courtbouillon could be made without bay leaves which flavor the courtbouillon and especially destroy the fatty-fishy taste of the fish. The leaves are also used to brew a tea which relieves stomach-ache, upset stomach or "heavy" stomachs following an Acadian feast. This tea is drunk religiously in winter to ward off colds, bronchitis, and pneumonia. The Acadian frequently substitutes bay leaf tea for afternoon coffee in winter. Every Acadian who has been exposed to a blustery, wet winter day is sure to be given a cup of hot bay leaf tea with a tablespoon of medicinal whiskey--for the prevention of colds, chills and fever.

Queries

Kuulei Verret Homer, 75 Belhaven Ave., Daly City, Calif. 94015 would like to know who Agnes Elodie Delphine Verret married? Her father was Severin Adam Verret and mother was Eugenie Coralie Etienne. Born 20 January 1847, Carenton, La. Two sons were born to this union?

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Kuulei Verret Homer, 75 Belhaven Avenue, Daly City, Calif. 94105 would like to know who were the parents of Anasthasie Melanie Arceneaux. She married first Joseph Trahan, born 8 February, 1821, St. Martinville, La., second Alonzo Prudhomme? One known child of first union Josephine Heneritta Trahan, born 28 August 1856, New Iberia, La. Were there other children? If so, who?

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Mrs. Drouet W. Vidrine, 803 E. Main St., Ville Platte, La. 70586 wants to know the date of the marriage of Joseph Boudreau and Marie Mdne. __Maire, 1765-1785; the marriage of Augustin Remi Boudreau and Judith Martin (Martin may be Philippe or Barnabe) before 1785; the baptism of Pierre Olivier, son of Jacques, 1750-1780; the baptism of Jean Eugene Daigle, son of Etienne, ca. 1790-1795.

Aspects of Slave Management and Maintenance on
a Louisiana Sugar Plantation:
Petite Anse, 1840 - 1860

by
James H. Dormon

Louisiana's Avery Island is known to most inhabitants of the Attakapas region as a beautiful garden spot, a renowned wildlife preserve, and the source of a condiment known to the world as Tabasco Sauce. Those more familiar with south Louisiana also know that the island is situated squarely upon a producing salt dome. Few people outside the immediate area are aware, however, that long before Avery Island could claim a garden retreat, a bird sanctuary or a pepper sauce plant, even before it took the name Avery, the island was known primarily as the home of a sugar plantation employing a sizable slave force.

As was quite common in the early nineteenth century the entrepreneurial spirit that sought out the island property for the purpose of establishing a plantation was of northern origin. In 1818 two men from Rahway, New Jersey, John Craig Marsh and William Stone, bought the southern half of the island called Petite Anse and immediately began to accumulate slaves and indentured servants to serve as their plantation labor force.¹ Marsh moved with his family, his slaves, and his servants to the island in 1819; Stone and his wife joined the Marshes somewhat later.² Together the two families began to cultivate their land and to build their plant. Within a short time both Stone and Mrs. Marsh died, and in 1828 Marsh married the widow of his former partner. The island property was thus retained in its entirety by John Marsh and his immediate family. When Marsh's daughter, Sarah Craig Marsh, married the young Baton Rouge attorney Daniel Dudley Avery in 1837, Avery became associated with the plantation and with the island that he would later own outright and which would eventually bear his name.³ By the time Avery became associated

¹Certificates of transfer and bills of sale for slaves and indentured servants to John Craig Marsh and/or William Stone, 1818, in Avery Family Papers, The Southern Historical Collection, University of North Carolina at Chapel Hill. The following citations, unless otherwise indicated, are from the Avery papers.

²Jonas Marsh to John Craig Marsh, December 25, 1819.

³Daniel Dudley Avery to Sarah Marsh Avery, December 11, 1837. During the 1840's John Craig Marsh spent increasingly less

with the island, Petite Anse plantation was a going concern.

The plantation was not large; by comparison to other planting operations of the day it was of less than medium acreage. Its labor force was also within the mid-range among the sugar-producing units of the area.¹ Precise figures for either acreage in cultivation or slaves employed are not available, but internal evidence in the Avery Papers suggests that the total acreage planted in cane averaged between 335 and 400 acres a year, and that the slave force was somewhere between sixty and eighty hands. But whatever the plantation lacked in size it made up in productivity. A Department of Agriculture report in 1884 claimed that there was "not a single acre of poor land" in the St. Mary Parish area.² Speaking more particularly of the island, a visitor of the same period observed: "It is a little kingdom in itself, capable of producing in its soil and adjacent waters nearly everything one desires of the necessities of life."³ In all, then, natural advantages offset size disadvantages, and over the years Petite Anse Plantation operated to the general prosperity of its owners.

During the early years of the operation, John Marsh served as overall manager of the plantation routine. In 1836 his son George assumed the managerial duties and continued to run the affairs of the plantation until his death in 1859. As was true of all southern plantations, the Petite Anse manager dictated labor policy. His primary function was to manage a slave force in such a way as to maximize production while maintaining as contented and tractable a group

time on the island, and early in 1849 he determined to sell his share of the property and return permanently to the North. Actually the plantation itself came under tripartite ownership of Avery, Marsh's son George, and his other son-in-law Ashbel Burnham Henshaw. See Daniel Dudley Avery to Ashbel Burnham Henshaw, Sept. 17, 1849.

¹For general information and comparative figures on Louisiana sugar plantations, including the operation of the slave system in sugar production, see Walter Pritchard, "Routine on a Louisiana Sugar Plantation Under the Slavery Regime," Mississippi Valley Historical Review, XIV (September, 1927), 168-178; V. Alton Moody, "Slavery on Louisiana Sugar Plantations," The Louisiana Historical Quarterly, VII (April, 1924), 191-301; and especially Joseph Carlyle Sitterson, Sugar Country: The Cane Sugar Industry in the South, 1753-1950 (Lexington, Ky., 1953), passim.

²E. E. Rapley, The Soils and Products of Southwestern Louisiana. . . . (Washington, D.C., 1884), 22.

³Charles Dudley Warner, "The Acadian Land," Harper's Magazine, LXXIV (February, 1887), 334.

of laborers as possible. It was a difficult task, for work was not easy on any plantation, and it was especially difficult on a sugar plantation. Certain tasks had to be performed at precisely the proper time, and during these critical periods, particularly at harvesting and grinding time, the slaves were under constant pressure over long hours, frequently well into the night. Even during the periods of lesser pressure, the bondsmen were kept busy ditching the fields for proper drainage, repairing fences, cutting and storing wood for fuel, and a myriad of other routine duties.¹ Moreover chattel slaves were chattel slaves, no matter how hard the slave owners attempted to disguise this fact by the use of such euphemistic descriptive terminology as "servants," "Negroes" or "hands." The problem of motivating slaves to perform efficiently was acute.

The Marshes responded to the difficulties of management with what appears to have been a combination of severity when deemed necessary and leniency whenever possible. One letter from George Marsh to his sister clearly illustrates the systematic use of force and reward. Marsh wrote that he had arrived on the plantation from New Iberia

about the 15th of Oct. and have been going under the whip ever since, until the 5th of Jan. when we succeeded[sic] in winding up the fiddle; the negroes had a grand Bomalishy 'ha--and then wound up with a dinner and a ball. . . . I gave them a week holiday and then commenced operations for another year.²

The time period to which Marsh referred was of course the season of cutting and grinding, the period of greatest hardship for the slaves. But Marsh harbored an apparently sincere wish to ease their burden. On one occasion, for example, he wrote Avery of the need for a larger sugar mill, one that would improve processing so that the slaves might get more rest at night. More sleep, he suggested, "would be a great relief to the hands and I think they would stand it much better."³ One can only speculate

¹Pritchard, "Routine on a Louisiana Sugar Plantation," 178.

²George Marsh to Sarah Craig Marsh, February 1, 1840. I have not been able to determine the precise meaning of the term "Bomalishy 'ha," though the approximate meaning seems clear.

³George Marsh to Daniel Dudley Avery, November 15, 1849.

on the precise implications of this comment. Clearly the slaves were not standing it too well under the old system. But whatever Marsh's motives, whether humanitarian or utilitarian or, as is most likely, a combination of both, his wish was to improve the working conditions of his charges.

Similarly, the managers paid considerable attention to the general living conditions of the slaves. Slave maintenance even under enlightened management was kept at a subsistence level (or just barely above that) by economic considerations, but, within the narrow spectrum of the quality of maintenance, the slaves on some plantations fared relatively better than those on other plantations. The chattels of Petite Anse were among those who fared relatively well.

The slave quarters, located to the rear of the plantation "big house," consisted of two rows of dwellings facing one another across a small pond. Each slave family had its own quarters, at least some of which were built of brick. (Two of the brick slave houses were much later incorporated into the modern home of the island's owners.¹) Though small and cramped, the quarters were apparently weather-tight and carefully maintained at the instruction of the managers.

Provisions for the slaves' diet were equally plain. The basic staples were cornmeal and the "mess pork" that constituted the bulk of the protein available to them. These items were obtained in large quantities from New Orleans by New Iberia merchants.² There are in the plantation records no indications of purchases of fresh produce to supplement the slaves' diet. Clearly, however, such items were grown on the plantation. George Marsh wrote Avery on one occasion: "These high winds caused nearly all the oranges to fall off--but if nothing more happens there is yet enough left--35 of your grape seed are up."³ Petite Anse Island was capable of producing a great variety of fresh produce and, presumably, fresh fruit and vegetables were on occasion made available as diet supplements to the slaves.

Clothing for the slaves was crude but adequate. The owners

¹John McNulty, "A Dash of Tobasco," The New Yorker, XXIX (June 13, 1953), 49.

²Bills of sale for these items from various merchants in Avery Papers. One typical order included fifty-two barrels of salt pork, eight barrels of corn, and two barrels of flour, the latter item doubtless for family consumption.

³George Marsh to Daniel Dudley Avery, April 21, 1858.

made large purchases of brogans,¹ the factory-manufactured jerseys and jackets as well as woolen caps were distributed when the weather turned cold.² Other basic articles of clothing were made from cheap cotton materials purchased in bulk. John Marsh wrote his son from New York in 1841:

Let me know what you want from here for the plantation-- what kinds of Negro cloathing [*sic*] you will need... for the winter and I will send them on in time to be made up before the crop comes in....³

Throughout the plantation records there is clear evidence that the managers were concerned that the slaves be provided with clothing that was sufficient to withstand the rigors of climate and rough labor.

There is also ample evidence that the slaves received the same medical attention as that provided for the owners and their families. That medical care was, of course, by modern standards quite primitive. Most simple maladies were treated by the managers or by other slaves. Purchases of medicines for one unexceptional year included seven and one-half gallons of castor oil, considerable quantities of bicarbonate of soda, calomel, laudanum, paregoric, quinine, and twenty-two leeches.⁴ In 1854, when a cholera epidemic threatened, Daniel Dudley Avery advised special care of the slaves, and suggested, for any who might contract the disease, a remedy consisting of an emetic followed by dosing repeatedly with a mixture of one-half grain of opium, one-half grain of camphor, one-half grain of pepper, and ten grains of calomel.⁵ The medical value of such a prescription might well be questionable, but concern for the health of the blacks is evident.

Treatment of infirm slaves was not confined to the slave

¹John Marsh purchased sixty pairs of brogans on one order in 1850 and an additional eight-eight pairs the following year. Bill from Nathan Jarvis and Company, July 31, 1850; Bill from John M. Gould, April 29, 1851.

²Bills of sale for all of these items are found throughout the Avery Papers.

³John Craig Marsh to George Marsh, June 16, 1841.

⁴Bill covering these items from James A. Lee, Apr. 28, 1859.

⁵Daniel Dudley Avery to George Marsh, June 5, 1854.

quarters or to home remedies. Margaret Henshaw wrote her sister Sarah in 1852 to tell her of a slave, Jim, who had been ill for three weeks. Jim, she wrote,

complains constantly of pain in his chest, and... Ashbel [Henshaw] had written to Dr. Duperier requesting him to take Jim in his house for treatment, and Dr. has consented to do so, and Jim will go out tomorrow, I hope he will be easily cured, he has never been obliged to keep his bed, but Ashbel thinks he had better have medical attendance at once.¹

In addition, the local maison de sante was utilized frequently by the Petite Anse management. For example, in 1850 a slave named Sam was hospitalized there for sixteen days at a cost of \$1.00 per day plus an additional \$10.00 for a surgical fee. Shortly thereafter the slave Moses was hospitalized, also for sixteen days. A third slave, Francis, remained in the hospital for a total of ninety-eight days at the standard \$1.00 plus charges for doctors' fees.²

Clearly the plantation managers were motivated in part by economic considerations in providing health care for their slaves. Slaves represented a considerable capital investment. But humanitarian concerns were also in evidence at Petite Anse. The medical history of two old slave women no longer able to work provides a case in point. The first, Fanny, was on her death bed when Doctor Henry Stubinger was called in to treat her. Stubinger made a total of six calls before Fanny died, at a cost to the plantation owners of over \$20.00.³ Another elderly slave, Cera by name, necessitated twenty-two professional visits. Her treatment consisted of applications of caustics, leechings, injections of nitrate of silver, and a prescription for a solution consisting of alum, laudanum, and chloride of soda.⁴ Cera died, which is not surprising considering the medical ordeal to which she had been subjected. But she did not die without receiving the best medical care available, at a cost to her owners of \$71.00. They seem to have believed that such care was her right.

¹Margaret Henshaw to Sarah Marsh Avery, November 29, 1852.

²Bills covering these expenses from Dr. Warren Stone, January through June, 1850.

³Bill from Dr. Henry Stubinger, March 29, 1859.

⁴Ibid.

As already noted, slaves were occasionally provided entertainment, particularly at the end of the harvest and the arduous sugar-making season. The plantation records suggest that such celebrations were traditional. For example, Daniel Dudley Avery wrote George Marsh at the close of the 1858 season: "I hope you will give the Negroes a jolly blow out after Sugar making. . . ."¹ Successive entries in a diary kept by Eliza Marsh Robertson, the third daughter of John C. Marsh and a part-time plantation mistress, detail preparations for such a "blow out," and incidentally reveal the close personal relationship between black and white that prevailed on some ante bellum plantations. The diary entry for January 8, 1850, states:

This morning I commenced making preparations for the negroes dinner that I came over to superintend. In the morning I made about a bushel of ginger cakes, & made old Jane commence making the bread. After Dinner I made a flag for the negroes, & two large pitchers of hot whiskey punch. . . .

On January 9 she continued her preparations:

I spent all this morning making & baking cakes, but unfortunately had the greatest portion of them stolen. . . . [In] the evening we went down to the quarters and paid all the negroes a visit.

The next day Eliza noted that "Mrs. Walsh, Miss Jane, & myself went down to one of the negro cabins and had a fine dance." But on January 11 work on the ball continued. "I made some more cakes this morning," Eliza wrote, "& sincerely hope I have made enough, as I am pretty well tired of the business."

The party came off that same evening, and on the following day Eliza noted:

Well the grand dinner is over & I feel relieved. The negroes say that they all have had a plenty & seem very thankful for the trouble I have taken. They had a fine ball after the dinner, & we spent a couple of hours looking on very pleasantly.²

¹Daniel Dudley Avery to George Marsh, Dec. 21, 1858.

²Eliza Robertson Diary, January 8-12, 1850, unpublished manuscript in Avery Papers.

Such diary entries leave little doubt that the plantation managers and their female assistants made sincere efforts to provide occasional entertainment for their bondsmen. It is equally clear that such frolics served as a source of amusement for the whites as well as the blacks.

The slaves of Petite Anse enjoyed another privilege common only to the better managed plantations of the period. Certain jobs open to the blacks were considered optional, and if a man chose to perform such extra duty he was paid for his services. In their spare time, for example, the slaves could cut additional wood, prepare boards, make barrel staves, and perform similar chores for which they were paid by the job. If the bondsman preferred, he could take a portion of his pay in such commodities as flour or extra clothing.¹ Conceivably an industrious slave might have saved enough to purchase his own freedom, but there is no evidence that any ever did so. State laws restricting emancipation (including self-purchase) may well have precluded this possibility.

For all the apparent effort by management to make the lot of the bondsmen tolerable, the slaves of Petite Anse seem to have felt, and occasionally expressed, discontent. Slaves on all southern plantations did--the commonest means of protest employed being simply flight from bondage. For example, George Marsh wrote his father in 1845:

Edmund and Peter are now in the woods for the second time this summer. They just go off without a word or a blow. Edm. is on the Isle. Peter cannot be heard of as yet--they have been out ten days. After they had gone I found Peter was two days chopping behind: and Edm. 1 1/2 days behind--which is the only cause I can assign for their going off.²

Later in the same note Marsh advised his father not to worry about the incident, as "...they are both natural runaways...." The two were apprehended within a few days. Permanent escapes from Louisiana sugar plantations were rare occurrences. Borders that might be crossed into freedom were distant, the terrain difficult to travel,

¹Memorandum by Daniel Dudley Avery of amounts paid to individual slaves for extra services, undated. On one occasion the slave Bubber earned \$10.00 making barrel staves, electing to take \$9.25 in cash and \$0.75 in shirting.

²George Marsh to John Craig Marsh, August 25, 1845.

and the few roads easily guarded.¹

Some of the Petite Anse fugitives fared better than did Peter and Edmund, however. One was not recaptured until he reached Natchez, Mississippi, where he was jailed for seventy-four days before Henshaw claimed him.² Another fugitive slave, Bill Austin, does not appear to have been recaptured at all, though his owners placed an advertisement in the New Orleans Picayune offering a \$25.00 reward for his apprehension.³ Generally speaking, the matter of attempted flight to freedom was a chronic problem to Petite Anse management, but never really acute. The odds against success were simply too great, and the bondsmen knew it well.

While Petite Anse was unique in some respects--in its location and in its enormous store of natural resources, for example--it was in most other respects fairly typical of operations of a similar scale. What its records reflect of the institution of slavery in its operational aspect consequently tells us much about the "peculiar institution" in general. In this sense Petite Anse Plantation may be viewed as a microcosm of the plantation system in the period and a yardstick for the measurement and evaluation of the institution of slavery as it functioned in the Attakapas region.

¹Moody, "Slavery on Louisiana Sugar Plantations," 35.

²As claimant Henshaw had to pay a charge of \$54.48 to the Natchez prison authorities.

³Undated bill for New Orleans Picayune advertisement.

Acadian Saying

by

Louise Darnall

Je vois la lune,

Belle et grande.

Saint Laurence qui m'appelle dans sa chapelle!

Beauté, charité!

Paradis quand je mourrai.

OAK AND PINE ALLEY

by
Jane G. Bulliard

Charles Durand pre-Civil War Planter
Credited with the Planting of this Alley.
In Legend a Family Wedding Party rode
down the Alley canopied by Giant Spider
Webs dusted Gold and Silver. Ca. 1795-
99 Spanish Grant to Jacques Fontenette

This marker, placed at Oak and Pine Alley in St. Martin Parish by the Louisiana Historical Marker Association, was prepared and researched by the Landmarks Committee of the Attakapas Historical Association. The title of the tract of land on which Oak and Pine Alley is located can be followed from the original land grant to the present.¹

- 1795 - Jacques Fontenette petitioned the Spanish Government to extend his hayou-front farmland to include this particular tract.
- 1807 - The tract was included within the private land claim confirmed to him by the Congress of the United States. (Old Board Certificate B1316)
- 1812 - Fontenette sold this tract to Jacques Judice. (St. Martin Parish Original Acts, Book 27, No. 90)
- 1841 - Agriculture lease from Jacques Judice to his son Francois Judice indicating the operation of a sugar refinery on this tract. (St. Martin Parish Conveyance Bk. 13, p. 211, folio 9137)
- 1843 - Jacques Judice sold this 12 arpent x 40 arpent tract to Charles Durand. (St. Martin Parish Conveyance Bk. 14, p. 121, folio 10192)
- 1874 - Heirs of Charles Durand sold the tract he had bought from Judice to George W. Bancker of New Orleans. (Sheriff's Bk. 3, p. 133, folio 6216.
- 1893 - Property acquired by Citizens Bank of Louisiana by writ of seizure and sale (St. Martin Parish Probate Records No. 9241)
- 1898 - Citizens Bank of Louisiana sold the tract to John Baptist Levert of New Orleans, La. (St. Martin Parish Conveyance Bk. 51, p. 736, folio 26455)

¹A right-of-way for the upkeep and maintenance of Oak and Pine Alley (located on La. Highway 86) was granted the St. Martin Parish Police Jury in 1968 by Levert-St. John, Inc., owner of the property on which the alley is located. The exact geographical location of the alley is Section 42, Township 10 South, Range 7 East.

Presented below is a one-generation genealogy of owners of the Oak and Pine Alley tract of land: Fontenette, Judice, Durand, and Levert.

JACQUES FONTENETTE

- b. ca. 1750, "natif de St. Carlos de la Mississippi," son Don Juan Fontenette, "natif de Burgundia en France" and Marie Livaudais of New Orleans.
- m. 10 July 1800 (St. Martin Church, Book 1787-1802, #206. Hereafter cited SMCH) Louise-Charlotte Pellerin, daughter of Louis-Gérard Pellerin and Marie-Marthe Hubert Bellaire.
- d. 23 April 1818, age ca. 68 years (SMCH Ent. Bk. 1787-1830, #1182). Estate opened 10 May 1818 (SME #293).
- ch. Eight known.
- 1. Marie-Geneviève-Céleste Fontenette
 - m. 18 January 1816 (SMCH Bk. 1803-1816 #390) François-Théodule Bienvenu Devince, son of Alexandre Bienvenu Devince and Louise-Félicité-Henrietta Latille.
- 2. Elmire-Charlotte Fontenette
 - m. 8 March 1820 (SMCH Bk. 1816-1825 #183) Jean-Baptiste Derbes, "natif de Marseilles en France," son of Charles Derbes and Suzanne De Penne. (This marriage is recorded in St. Martin Parish marriage records, Mrg. Bk. A, p. 102, #35, and was performed with the authorization of Joseph Fortune De Penne, uncle of the groom, Jean-Baptiste Derbes).
- 3. Jacques Fontenette, Jr.
 - m. 11 January 1827 (SMCH Bk. 1825-1836 #35) Marie-Cécile-Aspasie Olivier Duclozel, daughter of Pierre Olivier Duclozel and Marie-Jeanne-Aspasie Bienvenu Devince.
- 4. Estelle Fontenette
- 5. Marie-Geneviève-Emilia Fontenette
 - m. 30 November 1833 (SMCH Mrg Bk. B, p.15, #13) Antoine Bruno of Genes [sic] in Europe, son of Laurent Bruno and Aimé Viviani
- 6. Adolphe Fontenette
- 7. Marie-Claire Fontenette
 - m. 1836 (Estelle M. Fortier Cochran, The Fortier Family (San Antonio, 1963), 206) Barthélemy-Césaire Pelletier de la Houssaye, son of Louis Pelletier de la Houssaye and Isabelle-Marcelite de Blanc.
- 8. Charles Fontenette

1812 - Fontenette sold this tract to Jacques Judice. Judice was a descendant of Louis Judice, a pioneer settler of the St. James area along with the better-known Jacques Cantrelle. Jacques Judice held ownership of this tract for 31 years. The records show that he was a sugar planter and had a refinery on the land bought from Fontenette. At one point, in 1841, he contracted an agriculture lease with his son François, who was to oversee the sugar plantation and run the refinery. Another son, Alexandre, was to be guaranteed the use of the refinery during grinding season.

JACQUES JUDICE (called "Trois Isles" or "Troisilles")

- b. ca. 1771 (probably baptized 26 January 1778 at St. James Parish.¹ Son of Louis Judice, Jr. and Marguerite Patin.
- m. 30 January 1797 (SMCH Mrg. Bk. 1787-1802 #137) Marie-Louise-Hyacinthe Boutte, daughter of Antoine Boutte and Marie-Françoise-Hyacinthe de Gruis.
- d. 11 December 1851, age ca. 80 years (SMCH Ent. Bk. 1830-1891, #208). Estate opened 24 December 1851 (SME #1313). Marie-Louise-Hyacinthe Boutte was buried 22 February 1849, age ca. 72 years (SMCH Ent. 1830-1891 #182).
- ch. Nine known.
- 1. Marie-Doralise Judice
 - m. 1st. 13 August 1816 (SMCH Bk. 1803-1816 #418) François-Gustave Le Pelletier de la Houssaye, son of Alexandre Pelletier de la Houssaye and Jeanne-Louise Pellerin.
 - m. 2nd. 28 January 1823 (SMCH Bk. 1816-1825 #317 bis) Leufroy Provost, widower of Lucille Prevost, son of Nicholas Provost and Marie Prevost.
- 2. Célestine-Emma Judice
 - m. 16 February 1832 (SMCH Bk. 1825-1836 #197) Leufroy Provost of St. Mary Parish, son of Leufroy Provost and Lucille Prevost.
- 3. Marie-Amélie Judice
 - m. 26 July 1821 (SMCH Bk. 1816-1825 #256) Nicholas-Philémon Prevost, son of Nicolas Prevost and Marie Provost.
- 4. Alexandre Judice
 - m. 1st. 18 January 1822 (SMCH Bk. 1816-1825 #281) Suzanne Dugas, daughter of Eloy Dugas and Suzanne Bonin.
 - m. 2nd. 8 September 1834 (SMCH Bk. 1825-1836 #305) Marie-Célestine Judice daughter of Maximilian Judice and Marie-Céleste Boutte (This marriage received dispensation for relationship in the second degree of consanguinity).

¹Mrs. Stephen Roy Campbell, "Judice Land Grant," New Orleans Genesis, VI (1967), 8.

5. François Judice, dit "Dolze"
m. 27 December 1824 (SMCH Bk. 1816-1825 #372) Eléonide Pellerin of St. Mary Parish, daughter of Hubert Pellerin and Julie Provost.
6. Louis-Théogène Judice
m. 1st. 15 July 1839 (SMCH Bk. 1836-1851 #139) Marie-Arthémise Dutel, daughter of Joseph Dutel and Adélaïde Pradier.
m. 2nd. 14 October 1841 (St. John Cathedral Records, Lafayette, Louisiana) Hortense-Azéma Patin, widow of Edouard LeBlanc, daughter of Ursin Patin and Marie-Aspasie Guidry.
7. Antoine-Théodule Judice
m. 21 September 1835 (SMCH Bk. 1825-1836 #348) Amelia Labarthe of St. Mary Parish, daughter of Jean Labarthe and Marie Verret.
8. Marie-Célestine Judice
m. 13 November 1838 (SMCH Bk. 1836-1851 #115) Jean-Etienne Darby, son of Jean Darby and Marie-Aspasie de Blanc.
9. Marie-Claire-Célia (Zélia) Judice
m. 8 September 1834 (SMCH Bk. 1825-1836 #304) Edmond Provost of St. Mary Parish, son of Lufroy Provost and Lucille Prevost.

Genealogical Note:

Jacques Judice was a son of Louis Judice, Jr. and a grandson of Louis Judice, Sr. and Marie-Jeanne Cantrelle. The senior Judice served as captain of militia at St. James Parish and was commandant of the post of Lafourche des Chétimachas in 1770. Louis Judice, Jr. m. 30 April 1774 Marguerite Patin (d/o Antoine and Marguerite Mayeux). He died 15 August 1819, age ca. 69 years, and she died 4 August 1797 (SMCH Ent. Bk. 1787-1830). Their known children were: Jacques, m. 1797 (SMCH) Marie-Louise-Hyacinthe Boutte, d/o Antoine and Hyacinthe de Gruis; Louis, m. 1800 (SMCH) Modeste Boutte, d/o Antoine and Hyacinthe de Gruis; Maximilian, m. 1806 (SMCH) Celeste Boutte, d/o Antoine and Hyacinthe de Gruis; Céleste, m. 1803 (SMCH) Victorian Roman, s/o Jacques and Louise Patin; Marcelite-Célina, m 1811 (SMCH) Joseph Olivier de Vezin s/o Charles-Frédéric and Marie La Mollère d'Orville. After the death of Marguerite Patin in 1797, Louis Judice, Jr. m. 2 January 1800 (St. Martin Parish Marriage Records) Magdeline Chriétien d/o Joseph and Magdeline Saunier. Their known children were: Valsin; Doralise (Dorcilly); Pélagie-Azema, m. (1825-1836)(SMCH) Georges-Phillipe Briant; Natalie-Marguerite m. 1823 (SMCH) Pierre Le Besque.

1843 - Jacques Judice sold this 12 x 40 arpent tract to Charles Durand, a native of Nancy, France. We have not yet established exactly when Durand arrived in this country. But in 1827 he was married in St. Martin of Tours Church to Amélie Le Blanc. The acquisition of this land added to his already considerable holdings which at one time stretched from the bayou eastward beyond the Coteau Holmes area. In 1845 his wife, Amélie, died and later he married Alida Verret. Charles died in 1870 and for a while his widow attempted to operate the plantation in partnership with Ransom Eastin. In 1874 the heirs of Charles Durand sold the tract he had bought from Judice to George W. Bancker of New Orleans. Charles Durand and his heirs held title to this tract of land for thirty-one years.

CHARLES DURAND (full name: Gérome-Charles Durand)

- b. ca. 1806 in Nancy, France, son of René Durand and Périne Moreau.
- m. 1st. 5 June 1827 (SMCH Bk. 1825-1836 #53) Amélie LeBlanc, daughter of Rosemond LeBlanc and Marcelite Bourgeois.
2nd. (see note, next page)
- d. 26 November 1870 (from estate, opened 2 December 1870, SME #2222). Amélie LeBlanc Durand died 18 December 1845 (From SME Probate No. 1070)
- ch. Six known from first marriage.
 1. Charles Durand, Jr., b. SMCH Bk 1816-1830 #2262; m. 10 April 1847 (SMCH Bk. 1836-1851 #323) Euphémie Broussard, d/o Camille Broussard and Elizabeth (Elisa) Marie Dugas.
 2. Amélie-Virginie Durand, bap. SMCH Bk. 1816-1830 #2380; m. 6 October 1845 (SMCH Bk. 1836-1851 #267) Edouard LaPlante, of Department of Dorgogne, France, Son of Félix LaPlante and Dauphine Delfry
 3. Léontine Durand, bap. SMCH Bk. 1830-1843 #271; m. 27 May 1847 (SMCH Bk. 1836-1851 #332) Albert Voorhies, son of Cornelius Voorhies and Cydolise Mouton.
 4. Elmire Durand, bap. SMCH Bk. 1830-1843 #1212; m. Adolphe A. Mouton (SMCH Bk. 1851-1866 #70)
 5. Irma Durand, bap. SMCH Bk. 1830-1843 #1793; m. Armand Guzol (No listing in SMCH indices)
 6. Marie-Rose-Clara Durand, bap. Rose-Marie, SMCH Bk. 1830-1843 #1934; m. 10 December 1859 (SMCH Bk. 1851-1866 #279) Félix Bellocq, son of Jean-Baptiste Bellocq and Charlotte-Odile Derbes of Orleans and St. Mary parishes.

G  rome-Charles Durand married 2nd Alida-Virginie Verret, ca. 1846 (Note: As of this compilation, this marriage record has not been located)

ch. Eight known.

1. Oscar Durand, bap. J  rome-Oscar SMCH Bk. 1843-1854 #41; m. 28 November 1867 (SMCH Bk. 1867-1884 #58) F  lice de-Blanc, d/o Charles Despanet deBlanc and Clara deBlanc.
2. Blanche Durand, bap. Marie-C  cile-Blanche SMCH Bk. 1843-1854 #103. (Note: There is no record that Blanche ever married. It is probable that she entered a convent.)
3. H  lo  se Durand, bap. Marie-Eloisa, SMCH Bk. 1843-1854 #11; m. 21 May 1870 (SMCH Bk. 1867-1884 #370) James-Edmond Mouton, son of Edmond Mouton and Eulalie Voorhies.
4. Corrine Durand, m. 1st. 21 May 1870 (SMCH Bk. 1867-1884 #371) Zacharie Fournet, son of Valsin A. Fournet and Pauline Briant; m. 2nd. 22 July 1889 (SMCH Bk. 1884-1897 #225) Dr. Frank L. Jewell, widower of Clolie Dugas.
5. Joseph-Louis Durand, bap. SMCH Bk. 1843-1854 #136; m. 1 June 1880 (St. Martin Parish Court House Marriage Records, License #4517) Sophia Toffier of Iberia Parish, d/o Bertrand Dauterive Toffier and Euph  mie-Aminthe Bienvenu.
6. Louis-Benjamin Durand, bap. SMCH Bk. 1843-1854 #186; m. 28 February 1878 (SMCH Bk. 1867-1884 #706) Angelle Bienvenu, d/o Alphonse Bienvenu and Ang  line Bienvenu.
7. Ren  -Maurice Durand, bap SMCH Bk. 1855-1865 #342; m. 11 May 1875 (SMCH Bk. 1867-1884 #591) Amelia Bienvenu, d/o Louis S  vign   Bienvenu and C  cile-Nathalie Judice.
8. Marie Durand, m. 24 January 1883 (SMCH 1867-1884) Joseph Briant Fournet of Lafayette Parish, son of Antoine-Valsin Fournet and Pauline Briant.

Genealogical Note:

Although little is known of Charles Durand's early years in Louisiana, records would lead us to believe that his parents lived here; the Enterrement Records of St. Martin of Tours Church, St. Martinville, La., show that on September 6, 1824, Ren   Durand, a native of Nancy, France and husband of P  rine Moreau was buried (age of 45 years), and on May 24, 1850, a Widow Durand, age 75 or 72 years was buried.

1893 - Land was acquired by the Citizens Bank of Louisiana which sold it to John B. Levert in 1898. It has remained in the Levert family since that time and is now under the ownership of their corporation, Levert-St. John.

JOHN B. LEVERT (Born: Jean-Baptiste Levert)

- b. 14 September 1839 at Willow Glen Plantation, Iberville Parish, La., s/o Auguste Levert and Eulalie Mire; m. 19 August 1868, at St. Gabriel Plantation, Marie-Stéphanie Dupuy, d/o Gédéon-Octave Dupuy and Aloysia Viel. (Note: Marie-Stéphanie Dupuy was born 18 June 1850 at St. Gabriel, La., and died 31 May 1898 at Biloxi, Miss. She is buried in New Orleans, La.).
- d. 15 October 1930 at 1530 Third St., his New Orleans residence.
- ch. Twelve known.
 1. Marie-Aloysia Levert, b. 19 May 1869 in Iberville Parish; d. 6 March 1871.
 2. Albert-Octave Levert, b. 19 December 1870 at Willow Glen Plantation, Iberville Parish; m. 19 April 1899, Louise Gonsoulin of New Iberia, La. (b. 4 June 1872, d. 25 September 1954); d. 14 September 1942; ch. two: Marie-Stéphanie Levert m. Lamartine Varnado Lamar; Sylvia Levert m. Joseph Stanley Cunningham.
 3. Marie-Mathilde Levert, b. 25 April 1872; m. 8 April 1895 Dr. Francis James Kearney of Plaquemine (born 2 June 1860); d. April 1906 with no known issue.
 4. John-Alfred Levert, b. 19 December 1873; m. 19 April 1900 in Birmingham, Alabama, to Molly Mudd Jordan (born 1875 and died 2 February 1948 in Birmingham); d. 5 May 1954; ch. One John Bertels Levert m. Jacqueline Tutweiler.
 5. Marie-Stephanie-Eulalie Levert, b. 5 August 1875; m. 7 May 1924 Dr. Feliz Larue (died 5 October 1935); d. 23 September 1961 with no known issue.
 6. Marie-Lucie Levert, b. 10 April 1877; d. 10 October 1878.
 7. Jean-Baptiste Levert, Jr. (John); b. 13 November 1878 in New Orleans, La.; m. 16 April 1907 in Santa Fe, New Mexico to Julia Rawle Buckner (died 20 June 1955); d. 9 May 1921. Children: Three. Elizabeth Levert m. Thomas Joseph Martin; John B. Levert, III; and James Buckner Levert m. Frances Wilmer Haley.
 8. Lawrence Constant Levert; b. 6 January 1880; m. 28 September 1910 at Live Oak Plantation in St. Martin Parish to Amelie Gauthier (born 25 December 1890); d. 13 September 1961; ch. two: Lawrence Levert, Jr., m. Winston Tutweiler, and Edward-Louis Levert M. Barbara McMillan.

9. Anna-Béatrice Levert, b. 25 July 1881; m. 7 September 1907 Dr. Francis James Kearney, widower of Marie-Mathilde Levert. (He died 2 December 1920). Ch: Two: Beatrice Kearney m. Harvey Crawley Couch, Jr., and Francis James Kearney, Jr., m. Mary Frances Igo.
10. Marie-Stella Levert, b. 30 January 1883; m. 23 April 1909 John Allen Swanson of Liverpool, England (died 11 November 1942). Ch. Two: John Allen Swanson, Jr. m. Angèle Ida Brierre and Mary Bell Swanson m. Ernest Frederick Mayer.
11. Marie-Ella Levert, b. 10 July 1885; m. 4 December 1912 Jess Maybin Gore (He was born 23 May 1883 and died 16 October 1948). Ch. two: Virginia Gore m. Shelby Fredericks and Marie Ella Gore m. Ira B. Harkey, Jr.
12. Robert-Louis Levert, b. 15 October 1887; m. 12 February 1912 Olga De Buys (She was born 3 February 1892 and died 6 November 1961); d. 6 November 1962. Ch. two: Marie-Olga Du Buys Levert m. Rykert Oswald Toldana and Robert Louis Levert, Jr. m. Betty Cunningham Judd.

English--Cajun Style

by
Gertrude Prince

I can sharpen my pencil?

A good chance you were there!

I'm going to pass myself to the
post office.

Oh, that was nice, nice!

Not me, no!

Where he went?

How much you paid that?

Do you want me to save my pencil?

How they call your name?

It's hot, hot!

Come see.

You rodaying again?



Oak and Pine Alley

Un bref épisode dans la vie de Monsieur Le Duc,
Chirurgien du Roi

by
Jacqueline Voorhies

L'arrivée de 225 Acadiens en 1767 au fort de St. Gabriel d'Iberville, ne fit qu'aggraver les conditions de vie déjà précaires d'un certain Monsieur LeDuc, chirurgien du Roi. Le 25 septembre, 1767, écrivant au gouverneur à la Nouvelle Orléans, Monsieur LeDuc se plaint amèrement "des dépenses" et "des fréquentes courses et visites qu'il est obligé (de faire) pour le soulagement de ces familles dans leurs établissements." Il serait préférable, ajoute-t-il dans une autre missive à son supérieur, d'obliger ces Acadiens de venir se faire soigner au poste. Cela lui éviterait des absences prolongées du fort où d'ailleurs, écrit-il, "n'ayant plus personne qui pourrait suppléer à mon déffaut, d'autant plus qu'il n'y a point de chirurgien au poste anglais et que je suis chargé par réciproque du soin aussi dans le poste jusqu'à l'arrivée d'un chirurgien qui sera dans peu."

Aux soucis d'une double clientèle anglo-acadienne, d'un hôpital sans infirmier, s'ajoutent des soucis d'ordre personnel. Le 30 septembre 1767, Monsieur LeDuc dans une lettre destinée au gouverneur, le supplie humblement de lui donner la permission de s'absenter du poste pour deux ou trois jours pour aller à la Nouvelle Orléans. "Mon épouze qui est sur le point d'accoucher ... me somme de me rendre le plus tôt possible!" écrit-il. De plus, ses instruments doivent aller chez le coutelier et il doit aussi se pourvoir "de souliers et d'habillements pour cet hiver." Il assure le gouverneur qu'il ne quittera pas le poste avant le retour de son collègue anglais.

Le manque de preuves nous permet de spéculer sur le résultat de ces modestes requêtes. Ce que nous savons cependant, c'est que le 11 mars 1768, Monsieur LeDuc, écrivant au gouverneur, lui signale que Madame LeDuc, toujours à la Nouvelle Orléans, jouit d'une mauvaise santé et qu'il désire maintenant un emploi à la ville, "et que je me trouverai au monde le plus heureux des hommes de posséder," écrit-il.¹

Et c'est sur cette humble note que finit ce bref épisode dans la vie d'un obscur chirurgien du Roi, dont les épreuves étrangement évoquent celles du chirurgien moderne, le chirurgien de l'Etat.

¹Seville. Archivo General de Indias. Papeles Procedentes de Cuba, legajo 187A, LeDuc à Antonio de Ulloa, 25, 30 septembre 1767; 15 octobre 1767 et 14 février 1768.

The Ricohoc Train Wreck

by
Albert W. Silverman

The year 1975 will mark the fiftieth anniversary of the wreck of the "fast mails" of the Southern Pacific at the Ricohoc siding in St. Mary Parish. "Fast mails" were crack trains one of which went east to New Orleans while the other went west to California. On Sunday, March 22, 1925, the day of the wreck, the westbound train was No. 109 and the eastbound No. 12.

At Ricohoc, a siding one mile west of Calumet, the westbound train was supposed to go into the siding to allow the eastbound "fast mail" to pass--in the Southern Pacific Lines, eastbound trains always have precedence over the westbound. On that Sunday, both trains had a waiting order at Ricohoc, the eastbound No. 12 having been told to wait until 8:05 a.m. since westbound No. 109 could not reach the waiting point at 2:56 a.m., as it was supposed to.¹ The newspaper accounts state that in the extremely heavy, early-morning fog, Frank Matthews, engineer of No. 12, passed the east switch point and crashed into the westbound train before E. E. Conery, engineer of No. 109, had time to take the siding at Ricohoc.² The two trains crashed head-on 900 feet east of the west switch.³ From the first, Matthews took full blame for the accident in which Conery lost his life. Yet the explanation did not seem satisfactory, and rumors were rife that Conery had died of a heart attack at the throttle of his engine, thus missing the east switch and failing to go into the siding. The railroad officials denied this version of the accident which, however, was given some support by the fact that Conery was found with one hand still on the throttle and the other holding his watch.

Mr. E. F. Winterrowd, the present superintendent of the Lafayette Division of the Southern Pacific Transportation Company, stated in a personal interview that the version quoted in the newspapers did not fit the facts. In a block section Matthews could be moving at no more than five miles per hour instead of "thundering through the fog" as the New York Times stated.⁴ Moreover, Mr.

¹Daily Advertiser (Lafayette, La.), Mar. 24, 1925, p. 8.

²Ibid., March 23, 1925, p. 8.

³Ibid., March 24, 1925, p. 8.

⁴The New York Times, March 23, 1925, p. 3.

Winterrowd pointed out that the 900 feet (on which all accounts agree) is less than the distance between the two switches of a siding so that Matthews could not be both 900 feet east of the west switch and past the east switch. He is inclined to believe that Matthews was waiting on the mainline, as ordered, when No. 109 passed the east switch and ran into him. Actually the heart attack theory seems to be the only one fitting the facts since E. E. Conery, a veteran engineer with forty-two years of service with the railroad, was unlikely to miss a switch point he knew so well.

Whatever the cause of the wreck, it was a major disaster. J. M. Judlin, an engineer with forty-six years of service, could not remember another Southern Pacific head-on collision between passenger trains in Louisiana. The wreck claimed twelve lives, seven of the victims being passengers from the Negro coach of No. 12 which telescoped into the baggage car. A fourteen-year-old boy who was thrown out of a window was the only coach passenger to escape death. The porter on No. 12, F. Mundell, the first to note the impending collision according to reports, was found pinned between the baggage car and the Negro coach. August Aupest, the baggage master of No. 12 died from his injuries. Ironically enough, E. E. Conery was preparing to retire at the time of his death at Ricohoc, but another victim, the newsbutcher, F. Stafford, was making his first trip in that capacity.¹

¹The New York Times, March 23, 1925, p. 3.



The Ricohoc Wreck

REVIEW:

Louisiana Census Records
Volume I,
Avoyelles and St. Landry Parishes
1810 and 1820

Compiled by Robert Bruce L. Ardouin, Genealogical Publishing Co,
Inc, Baltimore, 1970.

Early census information in printed form is always welcomed by genealogists. Robert Bruce Ardouin has compiled the 1810 and 1820 Federal census of two closely related Louisiana parishes: the old Avoyelles and old Opelousas, later called St. Landry Parish. The complete tabulation of each household gives the name of the head of the household and the number of persons in various age brackets.

The little volume is greatly enhanced by the inclusion of an index. This feature in itself make this book superior, for preliminary genealogical searching, to the microfilms available in many Louisiana libraries. Although this reviewer has found no typographical errors it is always possible that some do exist so that the microfilmed originals are still necessary. The only objection that can be raised is the placing of the key and guide to the census in the back of the book, an awkward location to say the least. The suggestion that they be cut from the book is repulsive to a book lover. Surely the publisher could have had a better mechanical solution to this problem. Such minor criticism aside, Mr. Ardouin's Census Records is a most welcome addition to genealogical libraries.

Medie W. Delcambre
New Iberia, La.

Attakapas Historical Association Meeting
January 17, 1972

The Attakapas Historical Association held its first membership meeting of 1972 on January 17 at the Iberia Parish Public Library, in New Iberia. At the meeting the membership voted to raise the annual dues to \$5.00. Mrs. Edith Atkinson, of the Louisiana State Library, spoke about local history, its scope, its method, its importance and stressed the invaluable contributions which can be made by local history societies and amateur researchers.

The next meeting of the Association will be held on April 17 at the St. Martin Parish Public Library.

CONTEMPORARY ATTAKAPAS PERSONALITY:

André-Antoine Olivier de Vesin

André Olivier, known to everyone as Monsieur André, was born in St. Martinville, the sixth child of Pierre Duclozel Olivier and Corinne Bossier. His brothers and sisters, all deceased now, were Eugene, George, Henry, Louise and Elizer.

Monsieur André is a descendant of Hugues Olivier de Vesin, seigneur of Sionne-au-Bassigny, whose son, Pierre-François-Marie Olivier de Vezin, grand voyer, inspecteur des ponts et chaussées et arpenteur général de la Province de la Louisiane, came to New Orleans in 1749. The marriage of Pierre-François-Marie and Marie-Josèphe Gatineau Duplessis was a fruitful one. The eldest son, Hugues-Charles-Honoré, who married Marie-Madeleine-Philippe de Marigny de Mandeville, was the father of Pierre Olivier du Closel de Vezin. Charles Saint-Maurice Olivier, Monsieur André's grandfather, was the only son of Pierre Olivier's marriage to Marie-Josèphe Latiolais.¹

The Olivier de Vezin family left its mark on Louisiana history, and Monsieur André, true to his family tradition, is leaving his mark on St. Martinville. Several of the most important landmarks in his native city owe their existence or preservation at least in part to his activities.

Monsieur André headed the committee which convinced the Federal government that the old Duchamp de Chastagnier home could be restored and used as a post office. He was instrumental in establishing a state park at St. Martinville and naming it the Longfellow-Evangeline Memorial State Park. He spearheaded the erection of a statue of Evangeline which was finally made possible by a gift from Dolores del Rio, the actress who portrayed the Acadian heroine in the movie Evangeline. Finally, feeling that there should be a lasting reminder of the Indians who had inhabited the territory, Monsieur André agitated for the erection of the life-sized statue of an Attakapas Indian in full war regalia, which now stands in the church square.

Monsieur André is founder and owner of the Evangeline Museum where he dispenses information to tourists, artists, writers and scholars. His manifold activities on behalf of the preservation of Acadian traditions and way of life have earned him various honors. He is listed in Who's Who in the South and Southwest. The University of Southwestern Louisiana conferred upon him the title of Fellow of the Maison Acadienne-Française. In 1960 the Boswell Institute of Chicago conferred upon him an honorary doctorate in Sapientiae Mundanae.

¹Stanley Clisby Arthur, Old Families of Louisiana (New Orleans, 1931), 411-413.

ATTAKAPAS HISTORICAL ASSOCIATION

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PRESIDENT'S MESSAGE

It is indeed an honor to be selected as your president by the Board of Directors for the 1972-1973 term. My predecessors in this office have established a measure of excellence which will be difficult to follow. However, with the help of each one of you, we shall keep the Association moving forward toward its goals of preserving the culture of this area.

Today the Association has 366 members whereas the first year's membership numbered 161. Present members come from Louisiana, 11 other states, and 3 foreign countries. However, as yet, some 50 of you still have not paid your 1972 dues. May we have your check soon in order to keep your "Attakapas Gazette" coming.

What are some of the accomplishments of this group? The growth of the Gazette testifies to the progress of your Association--from the first 5 page issue in 1966 to the 1972 45 page number. If each one of us would obtain only one new member, not only would we have a stronger organization, but the monies received would lead to further Gazette improvement.

In April of 1970, the Attakapas Historical Association established a Research Grant of \$500.00 to be awarded to a U.S.L. graduate student in Louisiana history administered by a special committee appointed by the Board of Directors. Grady Kilman, the first recipient, has completed his work and has presented to the Association his thesis, titled

Three donors helped make this grant possible; namely, Grover Rees, Msgr. George A. Bodin, and Albert Silverman.

Jared W. Bradley, Director of the Louisiana Historical Preservation and Cultural Commission, spoke to the membership at its meeting held April 17, 1972, in St. Martinville. He discussed Louisiana involvement in the historic preservation movement today. The great interest of the members in this topic was shown in their questions asked.

The next membership meeting will be the sixth Annual Conference to be held in the fall. Details should be in the next issue of this organ.

May you have a safe and enjoyable summer.

Hazel S. Duchamp

THE CHILDREN OF
JEAN-FRANÇOIS BROUSSARD AND CATHERINE RICHARD
5

Vita B. and John R. Reaux

François Broussard, son of Joseph dit Beausoleil and Agnès Thibodeau, was born in 1741 according to his burial record in St. Martin. In the census of 1792 (Original Acts. Book 14 entry 142 [SMCH])¹ however, he was listed as an Acadian, age 40 (born in 1752). He is also listed in the census of 1766 (dated 25 April 1766) with five of his brothers, all living at La Queve Tortue (between Broussard and St. Martin) (Roll 150-c folio 10V and 3b of Microfilms in Loyola University of New Orleans Library). Three of his children were granted dispensation to marry, as indicated by the Records of the Diocese of Florida and Louisiana where the names of his parents were given in one of the records (Roll 8 #162, dated 20 Nov. 1798).

IX--François Broussard, b. ca 1741 (A) m. Pélagie Landry (Pierre & Carlota Landry). François Broussard died 15 May 1819 (SM) at the age of 78 years. Pélagie Landry died 12 Dec. 1831 at the age of 85. (L) (Donation to their children, Original Acts, Book 27 #103, dated 28 July 1812 [SMCH] ; succession of Pélagie Landry #214 Year 1831, Lafayette Parish Court House).

A--Olidon (Odilon) Broussard b. 2 Jan. 1771 (SM); m. Anne (Ana) Bernard (Michel & Marie Guillebaud) 2 Feb. 1790 (SM). (Succ. #127, year 1829, Laf. Parish Court House)

1--Adélaïde Broussard b. 10 Jan. 1792 (SM) m. Joseph Duhon (Jean-Baptiste & Marie-Josèphe Gautreau) 3 Nov. 1810 (SM)

a--Joseph Dubon m. Carmélite Broussard

b--Adélaïde Duhon b. 12 Aug. 1820 (SM)

c--Aspasie Duhon b. 15 Oct. 1823 (L) m. Alexandre Sellers

d--Théodule Duhon b. 15 Nov. 1825 (L)

After the death of Joseph Duhon, Adélaïde Broussard married Placide Mire (Joseph & Emélie Guilbeau), widower of Azélie Xisclar, 3 Aug. 1829 (L)

2--Jean-Olidon Broussard m. Victoire Babinot (Dominique & Marguerite Thibaudau) 23 Aug. 1809 (SM)

a--Adeline Broussard m. Pierre Leblanc (Pierre & Hortense Broussard) 9 Jan. 1827

¹A key to the abbreviations used will be found at the end of the chapter.

- b--Anne-Cidalize Broussard m. Jean-Tréville Broussard (Jean & Gertrude Thibodeau) 15 May 1827 (L)
- c--Aspasie Broussard m. Eloy Broussard (Jean & Gertrude Thibodeau) 17 Aug. 1833, m. Edouard Broussard (Isidore & Adélaïde Préjean) 24 June 1837 (L)
- d--Ursin-Jean-Oldon Broussard b. 12 Feb. 1814 (SM) m. Marie-Eurasie Broussard (Isidore & Adélaïde Préjean) 24 June 1833 (L)
- e--Marguerite-Azélie Broussard m. Jean Laisin Dugat (Joseph & Céleste Dugat)
- f--Don Louis Broussard (Joseph & Susanne Boudreaux) 23 March 1837 (L)
- g--Lessin Broussard m. Mélanie Richard (Louis & Adélaïde Babinot) 12 Sept. 1842 (L)
- h--Jean-Oldon (Gydon) Broussard b. 27 Sept. 1821 (GC) m. Marie-Josephine Préjean (André & Joséphine Brau) 25 May 1840 (L)
- i--Elisa Broussard b. 30 Jan. 1824 (L)
- j--Mélanie Broussard bt. 1826 age 2 1/2 mos. (L) m. Gérard Landry (Olivier & Julienne Brau) 16 Dec. 1844
- k--Aurelia Broussard b. 29 April 1828 (L) m. Placide Broussard (Jean & Marguerite Bourg) 29 May 1843
- l--Aurélien Broussard b. 29 April 1828 (L)
- m--Marie-Alexandrine Broussard b. 4 March 1829 (GC)
- n--Dupréville Broussard b. 21 Aug. 1830 (L) m. Marcellite Hélène Arceneaux 30 Jan. 1860 (L)
- o--Neuville Broussard b. 21 Aug. 1830 (L) m. Emilie Richard 10 June 1858 (L)
- p--Carmélite Broussard b. 12 May 1832 (L)
- 3--François Broussard bt. 5 April 1795 age 1 year (SM)
- 4-- Marie Broussard bt. 25 Sept. 1796 age 2 mos. (SM) m. Edouard Préjean (Joseph & Magdeleine Dugas) 22 Feb. 1813 (SM)
- a--Marguerite Toeline Préjean m. Edmond Broussard
- b--Emilien Préjean m. 22 Jan. 1838 (L) Anastasie-Mélazie Landry
- c--Céleste Préjean b. 20 Oct. 1824 (L)
- d--Mélalie Préjean bt. 30 Jan. 1827 age 12 days (L)
- e--Mélanie Préjean bt. 30 Jan 1827 age 12 days (L)
- f--Joseph Dupré Préjean b. 3 Sept. 1830 (L)
- g--Elézime Préjean b. 18 Nov. 1835 (L)
- h--Onézime Préjean b. 18 Nov. 1835 (L)
- 5--Domitille Broussard bt. 25 Sept. 1796 age 2 mos. (SM)
- 6--Anastasie Broussard b. 12 Feb. 1798 (SM)

- 7--Anna Broussard b. 9 Feb. 1800 (SM)
- 8--Joseph Ursin Broussard b. 9 Feb. 1800 (SM) m. Emitille (Mélite) Broussard (Eloy & Marguerite Thibaudot) 4 June 1821 (SM)
- a--Joseph Ursin Broussard b. 12 Jan. 1823 (L)
- b--Désiré Broussard bt. 8 May 1831 age 3 mos. 6 days (L)
- c--Joséphine Broussard m. Théophile Foreman 26 April 1841 (L)
- 9--Onézime-Olidon Broussard b. 5 March 1804 (SM) m. Marie-Uranie Landry (Agricole & Christine Labauve) 3 April 1820 (SM)
- a--Marie-Zélie Broussard b. 26 May 1821 (SM)
- b--Carmélite Broussard b. 14 May 1823 (L) m. Joseph Duhon (Joseph-Baptiste & Adélaïde Broussard) 4 Feb. 1839 (L)
- c--Adeline Broussard b. 4 Jan. 1825 (L) m. Alexandre Dartes (Alexandre & Artemise Loignon) 13 Dec. 1841 (L)
- d--Zelmire Broussard b. 13 Feb. 1827 (L)
- e--Désiré Broussard bt. 25 Dec. 1828 age 2 mos. (L)
- f--Olidon Broussard bt. 10 Oct. 1830 age 1 mos. 12 days (L)
- g--Jules Broussard b. 27 March 1832 (L)
- h--Valérien Broussard b. 4 Oct. 1833 (L)
- i--Jean Morphy Broussard m. Marie-Adélaïde Préjean
- j--Christine Broussard b. 24 July 1836 (L)
- 10--Carmélite Broussard m. Elisée Thibodeau
- 11--Don Louis-Olidon Broussard b. 25 July 1811 (SM) m. Claire (Laclaire) Duhon (Firmin & Marguerite Bourg) 25 April 1831 (L)
- a--Eugène Broussard bt. 17 Sept. 1832 age 7 days (L)
- b--Théodule Broussard bt. 20 Jan. 1834 age 3 mos. (L)
m. Azéma Vincent 20 Sept. 1852 (L)
- c--Azélice Broussard bt. 18 March 1837 age 3 mos. (L) m. Valsin Herpin
- d--Philonise Broussard m. Camille Sellers
- e--Victor Broussard b. 12 April 1851 (L)
- f--Onézime Broussard b. 28 Sept. 1846 (L)
- g--Joseph-Eraste Broussard b. 28 Jan. 1849 (L)
- 12--Alfrede Broussard b. 15 March 1813 (SM)
- 13--Marie-Tarzile (Tarzile, Anne Tarsille) Broussard b. 12 April 1818 (SM) m. Joseph Hebert (Ursin & Marguerite Hebert) 24 April 1832 (L)
- B--Théophile Broussard b. 5 March 1773 (PC) m. Victoire Landry (Armand & Marguerite Melancon) 12 Jan. 1796 (SM) (Succ. #50 Laf. Parish Court House, dated 28 Sept. 1824)
- 1--Marie-Emerante Broussard b. 7 May 1798 (SM)

- 2--Pierre-Onézime Broussard b. 29 June 1800 (SM) m. Scho-
lastique Duhon
 a--Azéma Broussard b. 10 Dec. 1822 (L) m. Julien Brou-
ssard (Isidore & Adélaïde Préjean) 22 Sept. 1842 (L)
 b--Emile Broussard b. 1 Feb. 1825 (L)
 c--Zelmire Broussard b. 3 Oct. 1827 (L)
 d--Célina Broussard bt. 18 April 1829 (L) age 3 1/2 mos.
 e--Delzane Broussard b. 21 Nov. 1830 (L)
 f--Ezilda Broussard bt. 11 May 1834 (L) age 14 days
 g--Victoire Broussard bt. 15 June 1836 (L)
 h--Théophile Broussard bt. 15 June 1836 (L)
 i--Dorneville Broussard bt. 19 May 1838 age 8 mos. (L)
 3--Edouard Théophile Broussard b. 28 Feb. 1802 (SM) m.
Euphémie Broussard
 a--Seven (Sevine) Broussard b. 20 Aug. 1825 (L) m. Bel-
zire Hebert (Alexandre & Clarise Broussard) 22 Dec.
1845 (L)
 b--Aurélia Broussard b. 15 Oct. 1827 (L) m. Camille
Broussard (Jean & Hortense Broussard) 17 Oct. 1841 (L)
 c--Emilia Broussard bt. 30 Aug. 1829 (L) age 52 days
 d--Moise Broussard bt. 8 May 1831 at age 3 mos. (L)
 e--Clély Broussard bt. 18 June 1834 age 1 mo. (L)
 f--Euphémie Broussard bt. 1 June 1836 (L) age 2 mos.
 g--Eloy Broussard bt. 18 July 1838 (L) age 4 mos. m.
Azéma Hebert
 h--Cléophas-Antoine Broussard b. 25 Sept. 1846 (L)
 i--Amélia Broussard b. 21 Nov. 1848 (L)
 4--Adélaïde Broussard b. 16 Dec. 1805 (SM)
 5--Arvillien Broussard b. 3 Dec. 1807 (SM)

After the death of Victoire Landry, Theophile Broussard married
Adélaïde Leblanc, daughter of René Leblanc & Marguerite Trahan,
widow of Charles Mélançon, 28 July 1812.

- 6--Théogène Broussard, b. 4 June 1813 (SM) m. Uranie
Magdeleine Broussard (Isidore & Marie Broussard) 25
June 1832 (L)
 a--Elina Broussard bt. 20 April 1834 age 8 mos. (L)
 b--Emilia Broussard bt. 23 Aug. 1835 age 2 mos. (L)
 c--Cléophas Broussard bt. 11 June 1837 age 2 mos. (L)
 7--François-Bélisaire Broussard b. 20 Aug. 1814 (SM) d.
14 Oct. 1829 (L)
 8--Rosalie-Elina (Evelina) Broussard b. 3 Sept. 1816 (SM) m.
Louis-Edouard Bouquet (Pierre Marc & Rose-Esther Lan-
glois) of Rouen, France, 4 Dec. 1833 (L)
 a--Emilie Bouquet b. 30 Aug. 1840 (L)

- 9--Edmond Broussard b. 8 Sept. 1818 (SM) m. Marguerite-Zoéline Préjean (Edouard & Marie Broussard) 2 Jan. 1843 (L)
- 10--Eugène Broussard
- 11--Arthémise Broussard b. 2 Sept. 1823 (L) m. Alexandre Molière (Jean-Baptiste & Anne Porteboeuf) of La Flèche, France 3 Feb. 1842 (L)
- C--Jean-François Broussard bt. 1776 (SM) m. Gertrude Thibaudau (Amant & Gertrude Bourg) 11 Sept. 1798 (SM). Gertrude Thibaudau died 9 Feb. 1813 (SM) (Estate #135 SMCH)
- 1--Christina Broussard b. 16 Aug. 1799 (SM)
- 2--Gertrude Broussard b. 25 Jan. 1802 (SM) m. Valière-Charles Comeau (Charles & Perpétue Broussard) 1 May 1820 (Succ. #643 L)
- a--Marie-Arsenne Comeau b. 15 April 1822 (L)
- b--Arcenne Comeau b. 25 Dec. 1824 (L)
- c--Charles Comeau bt. 11 March 1827 age 4 mos (L)
- d--Jean Comeau m. 15 Dec. 1850 Euphémie Maux m. 20 Dec. 1855 (L) Azéline (Azélina) Guidry
- e--Carmélite Comeau b. 12 March 1831 (L) m. Lessin Broussard (Isidore & Adélaïde Préjean) 18 Nov. 1848 (L)
- f--Valery (Valérie) Comeau b. 16 Sept. 1832 (L)
- g--Adolphe Comeau bt. 29 Aug. 1834 age 3 1/2 mos. (L) m. Marie-Eugénie Broussard (Ursin-Jean-Olidon & Marie-Urasie Broussard) 5 Jan. 1858 (L)
- h--Laurin (Laison) Comeaux m. Asina Broussard (Ursin & Euphémie Comeau) 20 Feb. 1860 (L)
- i--François Comeau m. Silvanie Broussard m. Leah Landry
- 3--Marie-Carmélite Broussard b. 21 Jan. 1805 (SM) m. Alexandre-Laison Guidry (Joseph & Scholastique Hebert) 9 Jan. 1821 (SM)
- a--Carmélite Guidry b. June 1822 (L) m. Narcisse Dugat
- b--Azéma (Zélina, Azélina) Guidry bt. 21 Feb. 1827 age 20 mos. (L) m. Valery Brau (Valery & Marceline Fostin) 9 Dec. 1852 (L) m. Jean Comeau (Charles & Gertrude Broussard) 20 Dec. 1855 (L) m. Charles Guidry
- c--Alexandre Guidry b. 20 Sept. 1827 (L) m. Eluise Brau 8 Nov. 1848
- d--Laisin Guidry bt. 20 Nov. 1820 age 1 1/2 years
- D--Pelagie Broussard bt. 28 Sept. 1782 (SM) m. Joseph Thibodeau (Paul & Rosalie Guilbeau) 11 Sept. 1798 (SM)
- 1--Anne Thibodeau b. 27 April 1800 (SM)
- 2--Elisee (Elizéus) Thibodeaux b. 15 April 1801 (SM) m. Carmélite Broussard 1824 (L)

- 1--Marie Broussard b. 7 Feb. 1800 (SM) m. Alexandre Hebert
- 2--Zénon Broussard b. 15 July 1802 (SM) m. Marie-Cléonise Savoie 12 Feb. 1838 (L)
- 3--Léon Broussard b. 30 July 1804 (SM) m. Anastasie Blanchet (Olivier & Ursule Fostin) 19 June 1827 (L)
 - a--Emilia Broussard bt. 30 Nov. 1828 age 4 mos. (L)
 - b--Léon Broussard b. 9 Sept. 1830 (L)
 - c--Aspasie Broussard bt. 29 Sept. 1832 age 6 wks. (L)
 - d--Oriza Broussard bt. 10 April 1834 age 5 mos. (L)
- 4--Joseph-Théon Broussard b. 9 April 1809 (SM) m. Marie-Denise Duhon (Joseph Firmin & Marguerite Bourg) 3 June 1828 (L)
 - a--Jean-Sosthène Broussard b. 23 Dec. 1829 (L)
 - b--Eugène Broussard b. 16 Sept. 1831 (L)
 - c--Marguerite Broussard bt. 15 Aug. 1833 age 15 days (L)
m. Désiré Broussard (Don Louis & Magdeleine Benoit)
After the death of Marie-Denise Duhon, Joseph-Théon (Gidéon) Broussard married Carmélite-Lena Benoit (Eloy & Eugénie Louvière) 1836 (L)
 - d--Virginie Broussard b. 17 April 1837 (L)
- 5--Clarisse Broussard m. Alexandre Hebert (Louis & Françoise Broussard) 17 April 1820 (SM)
- 6--Dorales Broussard
- 7--Anne-Joséphine Broussard b. 9 April 1809 (SM)
After the death of Marie-Rose Thibodau, Joseph Broussard married Susanne Boudrot (Donat & Dorothee Commeau) widow of Salvador Mouton 17 Nov. 1812 (SM)
- 8--Joséphine Broussard b. 19 March 1822 (L) m. François Broussard (Jean & Hortense Broussard 28 Jan. 1839 (L)
- 9--Eugène Broussard b. 10 March 1823 (L) m. Oliva Broussard (Dosité & Claire Thibodeau) 14 April 1845 (L) m. Eugénie Broussard (Don Louis & Doralise Benoit) 31 Jan. 1850
- 10--Eugénie Broussard b. 10 March 1823 (L)
- 11--François Broussard bt. 8 April 1826 (L) age 2 mos.
- 12--Jean Broussard bt. 8 April 1826 age 2 mos. (L)
- 13--Pélagie Broussard b. 19 Nov. 1827 (L)
- 14--Susanne Broussard b. 19 Nov. 1827 (L)
- 15--Euphémie Broussard b. 17 Dec. 1829 (L)
- 16--Jean Broussard bt. 14 Feb. 1834 age 7 mos. (L) m. Rosalie Braud 12 Jan. 1856
- 17--Uranie Broussard m. Euzèbe Guidry (Joseph & Scholastique Hebert) 9 June 1834 (L)
 - a--Marie Guidry b. 4 July 1836
- 18--Joseph-Zarawin Broussard b. 30 Aug. 1817 (SM) m. Victoire (Véronique) Hebert (Moïse & Louise Richard) 6 Feb. 1837 (L)

- a--Josephine Broussard bt. 6 May 1838 age 6 wks. (L)
- 19--Virginie Broussard b. 1 Dec. 1819 m. Don Louis Broussard (Jean-Olidon & Victoire Babinot 23 March 1837 (L)
- a--Eugénie Broussard b. 20 April 1838 (L)
- F--Isidore Broussard b. 2 Jan. 1779 (SM) m. Isabelle Thibodau (Amand & Gertrude Bourg) 1804 (SM) (Estate #198, dated 1815 SMCH)
- 1--Anastasie Broussard b. 6 Dec. 1804 (SM)
- 2--Arvillien (Hervillien) Broussard b. 1 Nov. 1806 m. Marguerite Teller (Taylor) (George & Marguerite Broussard) 4 Feb. 1828 (L)
- a--Marguerite Broussard bt. 8 Dec. 1829 age 3 1/2 mos. (L)
- After the death of Marguerite Teller (Taylor), Arvillien Broussard married Carmélite Elina Benoit (Eloy & Eugénie Louvière) 13 Feb. 1832 (L)
- b--Eloy Broussard b. 29 Dec. 1832 (L)
- 3--Ann Julie (Anne, Azellie) Broussard b. 11 Nov. 1808 (SM) m. Hilaire Broussard (Eloy & Marguerite Thibodau) 6 Sept. 1825
- a--Laura Broussard bt. 3 Sept. 1826 age 2 1/2 mos. (L)
- 4--Emilien Broussard b. 13 May 1811 (SM)
- 5--Joachim Broussard b. 21 April 1813 (SM) m. Marie Carmélite Commeau (Eloy & Marie Louvière) 25 May 1835 (L)
- a--Marie-Carmélite Broussard bt. 11 Dec. 1836 age 5 mos. (L); m. Alexandre Broussard
- 6--Ursin (Isidor) Broussard b. 10 July 1814 m. Euphémie Comeau (Eloi & Marie Louise Louvière) 7 April 1834 (L)
- a--Alexandre Broussard b. 24 Feb. 1835
- b--Honoré Broussard b. 11 July 1850 (L)
- c--Asina Broussard m. Laison (Laurin) Comeau (Valière Charles & Gertrude Broussard) 20 Feb. 1860 (L)
- After the death of Isabelle Thibodeau, Isidore Broussard married Adélaïde Préjean (Joseph & Isabelle Dugas) 12 June 1815 (SM)
- 7--Marie-Urasie Broussard b. 22 March 1816 (SM) m. Ursin-Jean-Olidon Broussard (Olidon & Victoire Babinot) 24 June 1833 (L)
- a--Duplaisson Broussard b. 15 July 1834 (L) m. Clémence Thibodeau 9 Jan. 1860 (L)
- b--Marie-Uranie (Urasie) Broussard bt. 16 July 1836 age 4 mos. (L)
- c--Jules Broussard m. Marie-Elizadie Bonin (Duc & Marie-Aurélia Comeau) 8 Jan. 1861 (L)

- d--Marie-Eugénie Broussard b. 6 Dec. 1837 (L) m. Adolph Comeau (Vallière-Charles & Gertrude Broussard) 5 Jan. 1858 (L)
- e--J. Omer Broussard m. Clémence Labbé
- f--Silvanie Broussard m. François Comeau
- g--Anafse Broussard m. Pierre Langlinais
- 8--Terville Broussard b. 2 Dec. 1817 died June 1825 age 5 years
- 9--Edouard Broussard b. 1 Dec. 1819 m. Aspasia Broussard (Jean-Oldon & Victoire Babinot) 30 Jan. 1837 (L)
- 10--Celeste Broussard bt. 3 March 1827 age 5 mos.
- 11--Laison Broussard b. 3 April 1828 (L) m. Carmélite Comeau (Vallière-Charles & Gertrude Broussard) 13 Nov. 1848 (L)
- 12--Louis-Dupréville Broussard b. 20 March 1831 (L)
- 13--Silvanie Broussard b. 1 June 1834 age 6 mos.(L)
- 14--Marie-Euranie Broussard b. 24 March 1822 (L)
- 15--Julien Broussard b. 18 June 1824 (L) m. Azema Broussard (Pierre-Onézime & Scholastique Duhon) 22 Sept. 1842 (L)

L Lafayette
 SM Saint Martin
 SMCH Saint Martin Parish Court House

The American Legion Post 69 is asking members of the Attakapas Historical Society to write letters in support of the efforts to have John Archer Lejeune included in the Hall of Fame for Great Americans. John Archer Lejeune, known as "The Greatest Leatherneck of Them All" was born in Pointe Coupee Parish and became United States Marine Corps Commandants.

Letters should be addressed to:

The Hall of Fame for Great Americans
 New York University
 1009 Fifth Avenue
 New York, N. Y. 10028
 Attention: Frida Hledal
 Curator

SOME SOUTHWEST LOUISIANA TOYS
OF THE LATE NINETEENTH AND TWENTIETH CENTURIES

Penny Baird

A survey of southwest Louisiana toys and the activities related to these playthings reveals the powerful influence of history, economics, and geography upon toys found in a specific region. There are few new toys; "dolls, balls, hoops, tops, pull toys, hobbyhorses, toy soldiers, model animals, wagons, and boats --all these are older than history".¹ Kites and yo-yos were found in the ancient Far East.² Traditional toys used by children of the Acadian, Anglo-American, and Negro families in southwest Louisiana in the past one hundred years, therefore, are primarily variations of toys used by children throughout the world and throughout history. These variations, as we will see, have been determined by the culture and the ecology of this particular region.

Leaves, flowers, nuts, grass, stones, berries, and even weeds have long been utilized by children in their play. The chinaberry tree has served boys and girls in southwest Louisiana in many ways. This tree, native to Asia and introduced to the States by way of Haiti, was called Lilas parasol by Acadians and was a common sight on the eastern prairies.³ Necklaces were made from its lilac-colored blossoms and later from the chinaberries themselves. (P.M.S.; H.H.)⁴ Still later

¹Naomi Bliven, "Babes in Toyland", review of A History of Toys, by Antonia Frazer, The New Yorker, December 3, 1966, 233; Marie M. Rabecq-Maillard, "Children's Toys in History," School and Society, XC (Summer, 1962), 265.

²Bliven, "Babes in Toyland," 233.

³Lauren C. Post, Cajun Sketches (Baton Rouge, 1962), 180-181. See also Thomas Arceneaux, "The Acadian Ile de Lilas," Attakapas Gazette, VI (March, 1971), 18.

⁴An alphabetical list of the informants, with pertinent information, will be found at the end of the article.

the seeds were slipped out of the dried berry skins and were strung in chains. (I. C. ; G. L. B. ; I. P. ; P. M. S.) Isabelle Champeaux remembers dyeing them with laundry bluing. Pearl Mary Segura recalls that they were colored with indigo or cochineal, a red dye. Clover blossoms woven into necklaces and bracelets and four o'clock blooms strung on long narrow weeds also made pretty ornaments. (M. F. ; E. J. ; P. M. S.) Other chains were made from corn, popcorn, spools, and macaroni. (H. H. ; E. J. ; P. M. S.) André A. Olivier says that hairs from horse tails were plaited into necklaces, rings, and watch chains when he was a boy. He especially remembers the ones made from white, brown, and red horse tail hairs all woven together.

One could find not only the chinaberry, but also oak and catalpa surrounding nearly every Acadian cabin.¹ Hazel Hebert remembers the fun of dyeing Easter eggs by boiling eggs wrapped in a catalpa leaf. Afterwards, the white catalpa flower was pressed against each hot, light green egg so as to leave an imprint. Mrs. George LaGrange of St. Martinville used to play with acorns from the oak trees and carve little faces on them. Helen G. Averitt, who grew up in New Iberia, recalls that both her father and grandfather carved from a dried peach pit a monkey with four legs holding a tail which ended in its mouth. Her father, a dentist, polished these objects to a high gloss on his pumice wheel and wore one on his watch chain for many years.

The fuzzy dried thistle flower was sometimes used by little girls as a powderpuff. (M. F. ; P. R.) Spanish moss draped around her shoulders was Mitch Fusilier's pretended fur coat, and she made high heel shoes to go with it by stomping on tin cans so that they clung to her shoes. Tea party cups made from empty cotton bolls were playthings for some Negro children.²

Children show a remarkable ability to discern human and animal forms in inanimate objects. Animal figures were often made

¹Post, Cajun Sketches, 181.

²The author's uncle, Ed Mansfield of Bandera, Texas, carved faces on pecans. As a child in Bandera, she remembers making pipes and teacups from halved acorns. Cups were made from acorns in North Carolina according to The Frank C. Brown Collection of North Carolina Folklore, I, (Durham, North Carolina, 1952), 233. Hereafter referred to as The Brown Collection. A reference to the carving of fruit seeds may be found in Harriet Beecher Stowe's Uncle Tom's Cabin.

by poking sticks into cucumbers or corncobs. (S.L.) Cockleburrs pressed together could be shaped into a tiny horse. (M.B.) Anna Mae Haynes used rocks from the gravel roads near Franklin for toys: faces were drawn on some to represent dolls and other stones and pebbles were stacked to make doll furniture. Mrs. Ray Thomas recalls dolls carved from scraps of wood with corn silk hair. These are only a few examples of toys children made from materials found near their own homes.

Musical instruments created by children may not have produced music, but they were probably effective noisemakers. Many children made a humming noise by blowing on a comb covered with a cigarette paper. (H.H.; L.R.; P.M.S.) They also enjoyed twanging the jewsharp and could produce a similar sound with a rubber band. (P.M.S.) André Olivier's spinning tops also made a humming noise. Three persons recall the cigar box guitar or fiddle. (H.H.; A.O.; P.M.S.) Hazel Hebert's brothers, who grew up on a farm near Sunset, took great care in selecting strong hairs from the horse's tail to use as strings; the bow was made from a blackjack vine. Bamboo whistles and flutes were made from a local reed-like grass, (E.J.; P.M.S.) and whistles from the stem and first leaf of a pumpkin plant. (L.R.)¹

The tin can walkie-talkie was a popular means of transferring sound among children everywhere, but in this area the familiar version was improved by cutting out both ends of the can, stretching frog skin over one end, and attaching a string between two such cans. (G.F.; H.H.) Hazel Hebert remembers that the walkie-talkie required long lengths of string so that whenever her mother returned from town with a bag of rice or beans tied with a string, there was a scramble to get it. The walkie-talkie, she said, was so effective that it would be heard from one side of the pasture to the other.

Certain toys have always appealed to little boys: in this region, like everywhere, they shot marbles, flew kites, and played with yo-yos. Their marbles were mostly chalky white unglazed ones, but every boy had a special large "shooter" that was glazed and clear. (André Olivier calls it a pur.) Hazel Hebert's brothers made their own marbles whenever a new well was dug: clay from the hardpan removed from the hole was rolled and left to dry in the sun. Jimmy Jones also remembers using

¹Reed whistles and whistles made from squash vines are found in North Carolina. The Brown Collection, I, 232-233.

mud balls dried on a hot tin roof. Boys' kites were made from newspapers and a paste of flour and water. (H.H.; W.E.H.; J.J.; A.D.; P.M.S.) Cypress lumber, no longer available to children, according to André Olivier, was used for the frame. Pearl Mary Segura recalls that bamboo strips or apple box slats were used for the kite frame when she was young.¹ Yo-yos were sometimes carved from wood. (H.H.) Similar to the yo-yo was the button on a string which, when stretched between the hands, could be made to spin. (J.J.; H.H.; W.E.H.; A.D.) Other familiar toys were stilts (A.M.H.; H.H.; W.E.H.; G.F.), jump ropes (R.M.H.), tops (A.D.), stick horses made from broom handles (P.M.S.), and beanbags filled with rice, corn, or dried beans and peas (E.J.).²

Like their fathers, boys have always liked to use weapons of various kinds. Very popular in this area was the chinaberry popgun. (H.G.A.; B.G.; C.H.; E.J.; A.D.; P.M.S.)³ Charlton Hebert describes the ones he made in this way:

Take an elderberry branch [about eight inches long according to an article by Jim Bradshaw⁴] and push out the soft fibers in the core so that you have a

¹North Carolina boys used dried dog-fennel stalks. (The Brown Collection, I, 234.)

²Tobacco sticks were used for "horses" in North Carolina (The Brown Collection, I, 233.) Tobacco sticks are wooden sticks about four feet long and one inch square. Green tobacco leaves are fastened with string to the sticks which are then hung in heated barns for the leaves to dry. Tops were cited by The Brown Collection, I, 232, and by George L. Moore in "My Childhood Games," Pennsylvania Folklore, XIII (July, 1964), 42-57. East Texans called stilts Johnny Walkers according to Erma Buckner. Ruth Buckner called them Tom Walkers. (Cf. The Brown Collection, I, 235). But, in Louisiana they were called George Walkers (Louisiana Writers Project Publication, Gumbo Ya-Ya, [Boston, 1945], 572). Beanbags are also mentioned in Gumbo Ya-Ya, 571.

³The Brown Collection tells of popguns made from alder and of cedar balls used as missiles. It traces the "potgun" back to 1640, (I, 232).

⁴Jim Bradshaw, "The Dread Chinaberry," Lafayette Daily Advertiser, June 30, 1968, p. 9.

hollow stick. Whittle a broom handle for a plunger [about seven and one-half inches long], but leave a handle on the end of it. Pound the other end of this plunger on the ground until the end of it is soft so that no air can seep around it when it is inserted in the elderberry gun. Place one chinaberry [about one-fourth inch in diameter] in each end of the gun... As the plunger is pressed against the first berry, pressure is created in the barrel against the second one until it is forced out of the gun with a loud "pop."¹

Similar to this was the petárd, a six-inch cane or hollow branch in which chewed paper wads were placed and forced out under pressure. An effective mosquito hawk killer was a gun that fired strips of red inner tubing. (H. G. A. ; J. J. ; P. M. S.) (Black, synthetic inner tubes were unknown a few years ago according to Helen Averitt). To make this gun a "right angled piece of orange crate framing" was notched, and several strips of tubing were stretched from "nozzle to stock."² As many as ten or twelve strips could be launched in rapid-fire fashion by slipping them off one at a time with the thumb. (H. G. A.) Andre Olivier remembers killing birds with a blow gun made from a four to five foot length of reed hollowed out by inserting a wire with cotton on the end.³

The sling shot or "niggershooter" made from a forked branch, red rubber strips, and a shoe tongue was mentioned by many informants. (G. F. ; H. H. ; W. E. H. ; J. J. ; P. M. S.)⁴ Bamboo pea shooters, spit balls, propelled by a rubber band, bows and arrows, carved wooden knives, rifles, pistols, and darts were also common. (E. J. ;

¹Lauren C. Post in Cajun Sketches, 181, calls it an elderberry popgun, but others have said a bamboo stalk was hollowed out.

²Bradshaw, "The Dread Chinaberry."

³Blow guns were used to shoot pins in Pennsylvania (Cf. Moore, "My Childhood Games").

⁴Erma Buckner had them in East Texas. The Brown Collection calls them bean shooters or "nigger killers" made from a fork of the dogwood. (I, 233).

C.H.; P.M.S.)¹ Gabrielle LeBlanc, who is almost 90, said boys would throw lead-weighted bats at rabbits and use seine nets and cane poles to catch fish in the unpolluted Bayou Vermillion near Abbeville. Homemade traps made with a box, stick, and a piece of string were used by Jimmy Jones to catch birds. Acadian boys called the bird trap une cage; one built by staking little sticks log cabin style was about twenty inches square. The trap, set at an angle, was propped by un bois malin, a "mischievous stick." Birds seeking grains of corn caused the bois malin to fall, thus trapping themselves.²

Large outdoor play equipment, often built by willing fathers, provided exercise and fun for both boys and girls. Constructed primarily of wood, these toys could be found in many back yards, but their abundance in any one family depended upon the skill and patience of the adults, not at all upon their financial status. Erin Jones had a large playhouse entirely furnished by her father; it contained among other items a child-sized kitchen sink with drain and a hand-carved four poster doll bed with spindled sides. Her father also made inner tube swings to hang from trees, a see-saw, a trapeze, and a sliding board of metal and wood.³ A common toy was the rope swing hanging from a tree branch and provided with a wooden seat was and is a common sight in the surrounding countryside.⁴ Carlton Hebert, whose

¹Jim Bradshaw, in "The Dread Chinaberry," tells of swords and knives carved from wood, tree branch bows and arrows, and quarter staffs made from long sticks. He said they used garbage can lids for shields. Erma Buckner played with willow branch bows and arrows in East Texas. Wooden guns and swords and cedar bows with reed arrows are listed in The Brown Collection, I, 234.

²"Early Louisiana French Life and Folklore from the Anonymous Breux Manuscript" (edited by Jay K. Ditchy and selected, arranged, and translated by George F. Reinecke), Louisiana Folklore Miscellany, II, (1966), 37. (Hereafter referred to as "Breux Manuscript").

³Acadians called a swing balancoire or escarpolette and the see-saw branloire or bascule. "Breux Manuscript," 37.

⁴The seesaw and the sliding board are also mentioned in Corinne L. Saucier's Traditions de la Paroisse des Avoyelles en Louisiane (Philadelphia, 1956), pp. 28-29. (Hereafter referred to as Saucier, Traditions).

father owned a lumber store, remembers his father's building a large wooden rocking horse with a spring, a three-story tree house with trap doors, and a box hockey game. The hockey game was a frame four feet long and two feet wide, divided across the center; each player used a stick to bat the ball toward his opponent's goal, a hole at the end of the playing field.¹ Hazel Hebert recalls rope swings with board seats and a tightrope stretched from one tree to another.²

Crate playhouses were popular (P.M.S.), but more recently large cardboard boxes have served the same purpose. (P.L.) Pearl Mary Segura and her playmates used to build forts around themselves with kindling wood.³ During the childhood of Gabrielle LeBlanc, flour, sugar, lard, and syrup were bought in large oaken barrels. Most of the time these were used as rain barrels, but occasionally children used them in play, or fathers made little tables and chairs from them.

Children made their own wagons by attaching broken skates to the bottom of orange crates. (A.M.H.; J.J.; P.M.S.) A scooter could be made in the same way except that the wheels were nailed to a plank that had an upright piece of wood used for a handle. (J.J.) Smaller wagons were constructed of cigar boxes with large spool wheels. (C.H.; S.L.; G.L.B.; P.M.S.)⁴ Tiny tractors that ran on rubber band power were made from large spools. (G.F.; C.H.)⁵ Valerie Dupré made small boats propelled by paddles that were turned by rubber bands.⁶

¹A homemade hobby horse whittled from planks is described in Erwin O. Christensen's Early American Wood Carving (Cleveland, 1952), p. 107.

²Rope swings were common in East Texas (E.B.).

³Erma Buckner used tree and bush thickets as playhouses in East Texas. She also dug fireplaces with chimneys in clay banks and built fires in them.

⁴Cigar box carts with spool wheels are mentioned in The Brown Collection, I, 233.

⁵The author's father made these too. They are also illustrated in Childcraft, IX (Chicago, 1967), 299. Moore, "My Childhood Games," listed toy vehicles of spools and boxes as toys he used in Pennsylvania.

⁶These were also made by the author's father.

Painted boats carved from solid chunks of balsa and from hardwoods were made by Jimmy Jones and his father; these are still being used by his boys.¹ Cars and trucks could be imagined from old milk, soda, and liquor bottles.²

Game equipment was also largely made at home. The barrel hoop rolled with a straight stick was recalled by Pearl Mary Segura.³ Baseball bats were shaped from planks and balls were wound from twine. (W. E. H.; P. M. S.)⁴ Horseshoes were used to play various games. (P. M. S.) Carlton Hebert played "store" with boxes and tin cans, while mud pies were a specialty at Erin Jones' "bakery;" corn could be used as play money. (P. M. S.) Children who lived on rice farms copied their fathers' irrigation ditches by digging a trench, sometimes a whole system of small trenches, and running water through them by means of a large can of water which had a small hole in the side. (V. D.) The water could be shut off by inserting a nail in the hole.⁵

Well acquainted with all aspects of Acadian life, André Olivier seemed most eager to have recorded the games of his childhood before they are lost in the passage of time.⁶ One game, Mr. Olivier

¹In North Carolina boats were made from pine bark and sails from paper on a small reed or broom straw (The Brown Collection, I, 232).

²In East Texas, Erma Buckner lined up empty square snuff bottles and pretended they were trains.

³See Saucier, Traditions, 27; The Brown Collection, I, 235.

⁴Erma Buckner made twine balls in East Texas; Ruth Buckner made them in Georgia. Grace Bosefield, in Kansas, made balls using a wad of inner tubing for a core and wrapping unraveled stockings around and around. The outer covering was of store-bought string.

⁵Moore ("My Childhood Games") said that many of his childhood games were derived from agriculture. Erma Buckner used to pretend she was making butter in a churn by swishing a bar of soap up and down in water to make foam.

⁶Games described by André Olivier, but not involving the use of toys are le taureau a passe la barriere (the bull broke the fence) which consists of a circle in which the person who is "It" tries to break out; "les barres", similar to what in the Texas hill country (Bandera, Texas) is called Red Rover. Two lines of children (any-

remembers, was called le combat: territory was marked out on the ground, and pocketknives were thrown into this area and pulled out of the ground with the teeth. A golf game played by Acadian children years ago, called la trule (meaning the sow) consisted of using a stick with a block of wood nailed to the end as a club; the "ball" was knocked into holes in the ground. Brother Jules Dugas recalls striking tin cans, but Mr. Olivier remembers hitting "cups." Rouler balle was a bowling game in which un 'tit tas, a small stack of pecans, was won or lost by being knocked over. Une toupie carrée, a square top, was used in another game involving stacks of pecans. A number was written on each side of the top and the number showing after the player had spun the top determined the number of pecans he had won or lost.¹

Little girls seemed to gravitate toward quieter pastimes. Paper and string were used to make many of their playthings. Games involving the intricate manipulation of string between the hands were recalled by Erin Jones. She also made paperdoll chains from newspapers. A whirligig of sticks and string and a miniature clothesline can be seen at the Acadian House Museum in St. Martinville.² Whole families of paperdolls were cut from old Sears catalogs. (E.B.; R.B.; G.B.; E.J.; P.M.S.) Paper dolls and punch card designs to embroider were available at dime stores. (P.M.S.) Paper chains and fans colored with crayons and a paper gun that popped open were also mentioned. (V.D.; P.M.S.) Hazel Hebert remembers a monkey that turned flips on a string; it was made from cardboard, string, and two slender sticks.

Mischievous little girls found ingenious ways to imitate their elders. Hazel Hebert colored her lips and cheeks with wetted red crepe paper. Gabrielle LeBlanc remembers taking tobacco from her

where from four to six in each line) face each other and the person who is "It" tries to run and break through the opposite line. In the game Mr. Olivier described, the players were eliminated until a winner was left. The Texan version ended with one team having all the players. Elizabeth Brandon in "La Paroisse de Vermillon," (pp. 459-462, 464-468), describes many children's games, but the only one similar to those described by Mr. Olivier is "Red Rover," p. 464.

¹Other games played with tops are described in Saucier, Traditions, 26-27.

²The whirligig is described in The Brown Collection, I, 234-235.

dad's leather pouch, drying it, rolling it into powder, and sniffing it. She had evidently seen others taking snuff.¹

Nursery toys were easy to make. Dolls made from spools strung together in the shape of a man was common. (I.P.) Stuffed animals made from terry cloth, necklaces made from spools and from painted milk bottle stoppers, and blocks sawed from old bits of wood were mentioned. (E.J.)

Particularly associated with little girls are all objects involved in playing "house," including child-sized furniture, dolls, doll houses, doll furniture and clothing. The ubiquitous child's rocker can still be seen in many homes today, but the earliest ones were made at home. Erin Jones' father made one with a hand-woven cane seat; there is a calf hide seat on the one displayed at the Acadian crafts house in St. Martinville. Children's tables and chairs were also common. (E.J.) One can find a doll buggy over fifty years old at the Lafayette Museum and several at the doll museum of Mrs. Lucie Meaux; these were bought for Lafayette children. Doll furniture imitative of the period in which it was made can be seen at both places also. A beautiful suite about seventy years old consisting of washstand, bed, and dresser was loaned to the Lafayette Museum by Mr. and Mrs. George LeBlanc of Scott, Louisiana (Figure 1). Also on display is an older half-tester doll bed (Figure 2). Miniature



Figure 1



Figure 2

¹Erma Buckner from East Texas made snuff brushes by chewing the end of an elm twig until it was soft. She used this to dip her

doll houses and furniture were often made at home out of paper and cardboard. (E. B.; P. M. S.) Little cups and saucers were molded by Hazel Hebert from clay and dried in the sun; they could then be painted.¹ Girls made all their own doll dresses, shoes, and hats as well as doll bed mattresses, pillows, and linens. (E. J.; P. M. S.) Modern dolls have suitcases, but earlier dolls had small trunks. The Acadian House Museum has one used before and during the Civil War; Mrs. Meaux also has one on display in her doll museum.

Children have a natural love for miniature replicas of themselves and their families which has led to a worldwide construction of dolls from the simplest and crudest to the most elaborate and fashionable. There was and is a broad range of dolls found in southwest Louisiana. "Emergent" dolls, those made from the simple materials at hand, were especially popular among families who could not afford to buy toys for their children. The versatile corn plant has yielded raw materials for several kinds of dolls. André Olivier says he remembers une petite catin which included the use of la barbe, the beard of the corn.² Corn husk dolls, examples of which can be seen at the Acadian crafts house in St. Martinville, were simply made by twisting pieces of husk together and tying them at the waist and neck. The head was a wad of husk with husks folded over it and tied at the neck. Sometimes a husk bonnet was attached; other times a piece of husk was shredded along the grain and used as hair.³

"snuff," a mixture of sugar and cocoa; it was placed on the inside of the bottom lip.

¹In North Carolina dishes were molded from clay (The Brown Collection, I, 233).

²It is interesting to note that in families of French descent the children called their dolls poupées; in Acadian families they referred to their rag dolls as catins, a word which in standard French now means "harlot," though it meant "doll" in the eighteenth century (J. L. G.). Jeanne Gilmore also recalls that Acadian children used the word galoper when they meant to run. Those who spoke standard French used the verb courir.

³New England Indian girls taught the children of early settlers the art of making corn husk dolls. (Winifred H. Mills and Louise M. Dunn, The Story of Old Dolls and How to Make New Ones, New York, 1948), pp. 155-156.

Corn cob dolls were larger and probably more durable. (E.J.; J. L. G.; R. M. H.; P. M. S.) Mrs. Gabrielle LeBlanc used a dry cob with the husk still on it. She padded the cob with cotton and pulled the husks down over this body tying it at the waist. Arms were made by twisting other pieces of the attached husk around cotton and tying. The doll's head, a ball of cotton tightly enclosed in a piece of cotton cloth or stocking, was sewn onto the body, and shredded husk was sewn on for hair. Great care was taken in making a pretty face--the eyebrows, eyes, and nose were stitched in black thread, and lips were painted on with red berry juice.

Clothespins of the nineteenth and early twentieth centuries strongly resembled the human figure. Often faces were drawn on them and dresses made for them. (E.J.) Acadian children called the clothespin un maquignon à cordelette (a little man on horseback) because it sits astride a line.

Stocking dolls, rag dolls, and poupées de linge (cloth dolls) can be found throughout this area.¹ A simple cloth doll made by Sylvanie Landry consisted of wrapping material around a flat stick eight or nine inches long. The stick was allowed to protrude at the bottom so that it could be tapped on the floor or table. It was dressed and a face was sewn on. Erin Jones recalls sawdust-stuffed muslin dolls with purchased hand-painted bisque china heads, hair, hands, and feet.²

If they had been good, children were sometimes allowed to buy twenty-five cent celluloid dolls at the dime store; these were dressed from scraps of material around the house. (H.H.) The predominance of Roman Catholicism in southwest Louisiana can be seen in the local custom of dressing dolls in the habit of a nun. (I. L.; A. W.)

Some dolls were not intended to be playthings. The catin de colique (colic doll) was a soft stuffed doll made from cotton stockings and bung on the headboard of a newlywed couple to assure them that their child would be the sex they desired. If they wanted a boy the skirt of the costume was rolled up; if they wanted a girl it was rolled down.

¹Avoyelles Parish children had cloth dolls and made clothes for them. (Saucier, Traditions, 27). Cloth and rag dolls are mentioned in The Brown Collection, I, 232. Ruth Buckner made rolled cloth dolls in Georgia.

²Dolls filled with sawdust and having heads and arms of earthenware or chinaware were popular in Avoyelles Parish (Saucier, Traditions, 27-28).

Italia Praszynsky said the colic doll was heated and placed in the bed of a colicky baby to soothe it.¹ The voodoo doll, according to Mrs. Praszynsky, was often used by country people but never as a toy. It was made of cotton with trimmings of either corn husks or Spanish moss, and a face was drawn on. It represented an enemy and was stuck with thorns, then flung into a dark corner for the evil spell to work.

Various kinds of Negro dolls can be found in southwest Louisiana including the simple brown cloth dolls made for Negro and white children, the more colorful black rag doll with white button eyes (Figure 3), and the popular "black mammy" doll.²

The American-made "black mammy" doll appeared as early as 1860.³ It probably descended from the "Pedlar" doll or "notion nannie" and has been reproduced by housewives for the utilitarian purposes of covering toasters and dinner bells. A two-headed novelty doll, one head white and the other black, can also be found in this region.⁴

A study of toys in southwest Louisiana is incomplete without a visit to the Doll and Toy Museum at 117 St. Louis Street in Lafayette. Entering into Mrs. Meaux's home is



Figure 3

¹See example at Acadian House Museum. Elizabeth Brandon describes remedies for colic ("La Paroisse de Vermillion," 456), but this doll is not mentioned.

²Jumeau, the famous French doll maker of the last half of the nineteenth century, made colored mammy dolls of light brown bisque with black wool hair and other Negro dolls for export to the colonies (Janet Pagter Johl, More About Dolls (New York, 1946), p. 270.

³Fraser, Dolls, p. 84. Mammy dolls are also mentioned in Gumbo Ya-Ya, p. 571.

⁴Clara Hallard Fawcett, "Peddler Dolls," Hobbies, LXVIII (Dec. 1963), 37. Another doll seen in the local homes and souvenir booths is the

like stepping back to the nineteenth century. One passes through rooms filled with Victorian furniture and objets d'art to the back of her home where she makes elaborately costumed dolls to order (she even makes gold lace woven with the aid of a hairpin). Many of her fashion ideas come from a collection of Godey Prints dating back to 1830.¹ Her specialty is dolls costumed in replicas of Mardi Gras finery, authentic to the last detail. Mrs. Meaux began making these Mardi Gras dolls several years ago and has had requests from festival royalty from New Orleans as well as Lafayette. As far as she knows, there is no tradition for this activity. Her dolls are prized by residents of every state in the Union. Of particular interest are her portrait dolls, which include replicas of Queen Victoria, the royal family of England, George and Martha Washington, Abraham and Mary Lincoln, and John and Jacqueline Kennedy.²

Her museum is filled with dolls, doll buggies, cradles, rockers, strollers, music boxes, fans, a child-sized Victrola, doll furniture and accessories, and miniature doll houses completely furnished. Mrs. Meaux has made many of the dolls on display and has made period costumes for most of them, usually from fragile scraps of old lace and

Evangeline or Acadian costume doll. These dolls are offered as souvenirs for tourists and cannot be considered genuine folk toys or even traditional bought toys. The custom of dressing dolls in the regional costume probably arose as part of a civic effort to publicize Acadiana. Mrs. Lucie Meaux, a local doll maker, first made an Acadian costume doll with a china head some years ago for a man from Chicago who had a large doll collection in his office. The doll was presented as a gift by a local service club at a luncheon. Afterwards she had numerous requests for Acadian dolls, and they have occasionally graced tables at political meetings in Louisiana. A replica of the Evangeline Oak under which stand an Evangeline and a Gabriel doll, all constructed by Mrs. Meaux, can be seen at her doll and toy museum.

¹"Lafayette Business and Professional Women's Club Salutes Mrs. C. F. Meaux," Daily Advertiser, October 22, 1965, p. 13.

²Mario Mamalakis, "History Lives Again in Dolls Created by Lafayette Woman," The Lafayette Progress, February 7, 1959, p. 1.

satin or from nineteenth-century clothing given to her by friends. The doll heads, arms, and legs, she has made from greenware formed in her own molds and fired in her kiln. The glazed heads are china; the unglazed, bisque. All of them have porcelain shoulders and some of the heads swivel. Sometimes she paints on the doll's eyes; other times she will leave sockets in the doll head before firing and later glue in realistic glass eyes. She has also experimented with wax over bisque dolls. Many of her completed dolls are copies of the famous bisque dolls that Parisian fashion houses exported during the eighteenth and nineteenth centuries as advertisements of French haute couture, forerunners of the modern store window mannikins.

Her collection of antique dolls dating back to 1864 includes many of the French poupées de luxe, high fashion dolls exported as toys for those who could afford them. The most valuable doll in this collection is an exquisite French Bru bought in 1884 for a little girl living near Lafayette (Figure 4). Mrs. Meaux has dressed it in an elaborate satin gown of that era. The head is bisque; the body is sawdust-stuffed kid leather. Another striking item in the collection is a child-sized German bisque of about the turn of the century, also found by Mrs. Meaux in Lafayette (Figure 5). Expensive and well-made, these handsome dolls with



Figure 4



Figure 5

well-shaped attractive faces, soulful eyes, and realistic hair were originally imported, mostly from France and Germany, and sold by American merchants. Acadian children whose parents could buy such luxurious toys were probably few; nevertheless, they were available and some did buy them.

Other dolls in Mrs. Meaux's collection, mostly found in southwest Louisiana, include frozen Charlottes, one-piece china or bisque "teacup" dolls popular from 1900 to 1920 and named after the heroine of the Vermont folk ballad, "The Fair Charlotte." These inexpensive dolls could easily be bought by children with their pocket money and were easy to clothe from scraps of material.¹ Copies of the Jenny Lind paperdoll, a Gipson Girl doll, a Shirley Temple doll, and various composition baby dolls, popular only a few decades ago, can also be seen at the museum.

Doll furniture of wood and metal in styles ranging from a half-tester and a four-poster doll bed of the Victorian era to a wicker doll buggy of the 1930's (Figure 6) are displayed in Mrs. Meaux's

museum near a row of late nineteenth century school desks holding child-size dolls and story books of the 1880's. Some of her pieces of miniature furniture, actual models of upholstered and wooden styles, were used by traveling salesmen in lieu of pictures of their merchandise. Later these pieces were passed on to children as toys.

Mrs. Meaux has meticulously furnished and lighted a doll house built by her husband and has set it in a landscaped alcove in her museum. Most of the furniture and accessories were



Figure 6

painstakingly handcrafted by Mrs. Meaux, who is quite skilled in the use of a jig saw. Many pieces in the Victorian doll house are copies of her own household furniture. This ornate miniature masterpiece is amazingly

¹Fraser, Dolls, 79.

complete, with a hand-molded, footed hathtub, a minute spoon rack holding tiny silver spoons, a table set for dinner even down to the napkins and gold napkin rings, and a miniature outhouse. A tour through the museum reveals the extent to which fashions in clothing and furniture have changed in the past one hundred years and how greatly these whims have influenced the toys of little girls.

The seasons of the year brought and still bring with them certain traditional activities. For le Jour de l'Indépendance and Christmas, firecrackers and sparklers were often seen at night. (P. M. S.)¹ In the fall New Iberia and St. Martinville had a chariot parade. These chariots or jack o'lanterns were made of shoeboxes or cardboard boxes and were pulled along the ground by a string. A candle was placed in each box on the sides of which there were designs, such as stars, quarter moons, and candles cut out and covered with vari-colored paper. (H. G. A.; I. L.; J. P.; P. M. S.)² Helen Averitt recalls parades of fifteen to twenty children in New Iberia. St. Martinville still holds an annual chariot parade, but Mrs. Praszynsky and Mrs. LaGrange both express regret that this quaint custom has become commercialized by adult interference in recent years. Entries in the annual parade have become more and more beautiful, costly, and elaborate, but the unselfconsciousness of the original chariot parades has been lost.

As today, Mardi Gras, St. Joseph's feast day, Halloween, All Saint's Day, and the usual nationwide holidays were celebrated by the children as well as the adults, and, like children elsewhere,³ local boys and girls eagerly awaited their annual birthday parties.

¹Gumbo Ya-Ya mentions the French practice of shooting fireworks at Christmas, p. 572.

²Mrs. Gabrielle LeBlanc mentioned setting lighted jack o'lanterns in fields at night. She then began to describe a scarecrow. There may have been some connection with feu-follet intended. Mrs. Praszynsky emphatically declared that St. Martinville is the only place that holds an annual chariot parade and expressed great surprise when she heard of parades having been in New Iberia.

³"Pin the tail on the donkey," which is called La queue de l'Ane by Acadian children, is a favorite birthday party game. (P. M. S.) (See Elizabeth Brandon, "La Paroisse de Vermillion," 461-462). The celebration of these holidays and the importance to children of their birthdays are mentioned in ibid., 462.

It appears that handcrafted toys belong to the oral tradition of the culture and that the making of these traditional toys has been transmitted orally by older members of the community. These customary forms have been kept alive by the play instinct of children and have varied only in so far as new materials have become available. The convenience of bought toys in recent years appears to have destroyed the incentive to make them at home. Toys bought for children before the Civil War were probably purchased by parents visiting the large cities, such as New Orleans. Less expensive items may have been procured from the peddler's box, a "rudimentary form of retail trade."¹ After the Civil War, when large holdings were broken up into smaller farms, the peddlers began opening stores in the towns. Since then toys not made at home have been bought in these local establishments, particularly at the variety or five and dime stores. Children hoping for lagniappe would customarily accompany their parents to town on Saturdays.² The same toys that were once handcrafted are now being factory-produced for children. Regional variations in toys are disappearing as national toy-making firms increase their output and enlarge their areas of distribution. As Emanuel Hercik points out, "Technological development, industrialization, the growth of communications and the resulting closer relations and interchange of cultural values between town and country have created conditions unfavorable to the survival of folk-toy production."³

Another conclusion that can be drawn is that children growing up in the country were more inclined to rely on the natural resources of the land in fashioning their toys than children brought up in town. The wealth or the education of a family did not entirely determine the kind of toys available to the children, however. Some children were able to have expensive playthings while others were not, but often the quantity and quality of toys found in a family was determined solely by the initiative and industry of its members.

A recent study on the changes in game preferences of American children in the last sixty years indicate that there are some notable variations in children's activities which seem applicable to this area as

¹"Breaux Manuscript," 14, 15.

²See Elizabeth Brandon, "Le Paroisse de Vermillion," 467.

³Emanuel Hercik, Folk Toys, (Prague, Czechoslovakia, 1951), p. 7. His statement refers to toys of his own country, but can be universally applied. The increase in factory-produced toys is mentioned also by Bliven, "Babes in Toyland", 233.

well as the rest of the country. Comparing studies made in 1898, 1921, and 1959, the researchers found some activities, playing with dolls, marbles, kites, spinning tops, and playing "store" and "house", to be just as popular now as in the past. But they found a decreased interest in hoops, stilts, and hobby-type activities. Play with leaves, flowers, nuts, grass, etc. ranked high in the nineties but was unmentioned in the later study.¹ Particularly notable is the increase in informal group activities, such as fishing, hunting, boating, and bike-riding and the concurrent decrease in formal group activities, such as games. As the report states, "Formal games are vestiges of an earlier and more hierarchically arranged society, and they may pass out of spontaneous play as the formalities which they represent become increasingly meaningless to new generations of children."² The recent changes in the role women play in American life are reflected in the play of girls, also: Girls are participating in more activities previously considered to be boy games, but boys have been "steadily lowering their preference for games that have had anything to do with girls' play." It would be unusual, therefore, to see boys playing dolls, jacks, house, school, cooking, or jump rope.³

The metal and plastic toys currently available in stores are so widely known that it is unnecessary to dwell on a lengthy comparison with folk toys. Toy airplanes, helicopters, and rockets, Barbie dolls, car racing outfits, and goobledegook factories are a far cry from primitive wooden carts, slingshots, and rag dolls, but, by and large, the brightly painted, easily damaged factory-made playthings are merely variations of old ideas.

¹B. Sutton Smith and B. G. Rosenberg, "Sixty Years of Historical Change in the Game Preferences of American Children," The Journal of American Folklore, LXXIV (Jan.-Mar. 1961), 19, 27.

²Ibid., 31. Elizabeth Brandon found that older children in Vermillion Parish often enjoy rowing, horseback riding, hayrides, weiner roasts, and carriage rides ("La Paroisse de Vermillion", p. 468).

³Ibid., 31.

List of Informants

- H. G. A. Helen G. Averitt (from New Iberia, La.); white; about 50; English instructor at USL.
- M. B. Marie Bernard (Lafayette, La.); black; about 40; cook.
- G. B. Grace Bosefield (from Kansas); white.
- E. B. Erma Buckner (Vann, Texas); white; 44.
- R. B. Ruth Buckner (from Albany, Ga.); white; 71.
- I. C. Isabelle Champeaux (Lafayette, La.); white; about 55; secretary of the English department, USL.
- V. D. Valerie Dupre (Jennings, La.); white; 30; school teacher.
- G. F. George Fuselier (Elton, La.); white; about 40; geologist.
- M. F. Mitch Fuselier (Franklin, La.); white; 32; wife of G. F.
- B. G. Bryant Gilder (Lafayette, La.); white; 24; draftsman.
- J. L. G. Jeanne L. Gilmore (Lafayette, La.); white; about 55; librarian at USL.
- R. M. H. Ruth Marie Hamilton (Lafayette, La.); see "Contemporary Attakapas Personality," Attakapas Gazette, VI (1971), 149.
- A. M. H. Anna Mae Haynes (Lafayette, La.); white, 50.
- C. H. Carlton Hebert (Lafayette, La.); white; about 35; with Southern Pacific Railroad.
- H. H. Hazel Hebert (from Sunset, La.); white.
- W. E. H. W. E. Hoffpauir (Kaplan, La.); white; 62.
- E. J. Erin Jones (Kaplan, La.); white; about 30; daughter of W. E. H.
- J. J. Jimmy Jones (Kaplan, La.); white, about 30.
- I. L. Irene LaGrange (St. Martinville, La.); white; about 50; assistant curator of the Acadian House Museum in St. Martinville.
- P. L. Paula Landreneau (Lafayette, La.); white; 25.
- S. L. Sylvanie Landry (Kinder, La.); white; 72.
- G. LeB. Gabrielle LeBlanc (from Abbeville, La.); white; 90; mother of J. L. G.
- A. O. André Olivier (St. Martinville, La.); see "Contemporary Attakapas Personality," Attakapas Gazette, VII (1972), 45.
- I. P. Italia Praszynsky (St. Martinville, La.); white; about 60; manager of the Acadian Crafts House of the Evangeline State Park.
- L. R. Lenis Romero (St. Martinville, La.); white; 50; rice farmer.
- P. R. Pearl Romero (Broussard, La.); white; 23.
- P. M. S. Pearl Mary Segura (Lafayette, La.); white; about 55; librarian at USL.
- A. W. Annette Webb (Lafayette, La.); white; about 60; owns a doll hospital at 1904 Pinhook.

Keith P. Fontenot

Southwest Louisiana includes four thousand square miles of natural grassland which the French-speaking people called prairies. North of the prairies stretch the piney woods of South-Central Louisiana; on the prairies south lay the marshes which run along the Gulf coast. On the prairies abandoned drainage channels became known as "coulées" and thousands of small circular ponds were "platins". "A regional map of Louisiana, concludes Lauren C. Post, shows that the main prairie region is shaped like a leg of mutton with the big end East near St. Martinville and Opelousas; the small or shank end West near the Sabine River."¹

The prairie also has been described as a sea of rolling grass in which the woods with their irregular shapes became known as "points;" these give their names to towns like Church Point and Long Point. Places such as Robert's Cove took their name from smaller prairies, called "coves." Many prairies were named after bayous and rivers; for example, the area around the Mermentau River became known as the Mermentau Prairie.

Prairie conditions with plentiful rainfall and abundant grass, favored the raising of cattle. The grass may die in winter, during a freeze, but even the dry spells could cause no water problems since there are numerous ponds and bayous. No natural predatory animals roam the prairie so that owners did not need to take care of their cattle.

Prairie grass, however, lacks nutritional value, and some sections of the prairie are infested with flies, mosquitoes, and ticks. "Tick Fever" in cattle impairs the quality of beef as do the long hot summers and long cold winters.

But despite these handicaps, the industry grew rapidly, particularly after 1765. Before the entry of Texas into the Union, probably the largest cattle raisers in the entire United States were on the prairies of Southwest Louisiana.² The cattle raised on the prairies was the Spanish long horned cattle which came from the West Indies, Florida, and Mexico.³

¹Lauren C. Post, "The Old Cattle Industry of Southwest Louisiana," The McNeese Review, IX (Winter 1957), p. 43.

²Ibid., p. 44.

³Ibid., p. 46.

Cattle was raised quite early in Southwest Louisiana; the earliest brand of the Attakapas district was registered in 1739, but the industry received great impetus in 1765 when Captain Antoine Bernard Dauterive signed a contract with eight Acadians: Joseph Broussard, Dit Beausoleil, Alexandre Broussard, Victor Broussard, Joseph Guilbeau, Jean Duga, Oliver Thibaudau, and Pierre Arcenaud. Dauterive agreed to supply each family with five cows and a bull for six years after which he would receive the same number of cattle, plus half the increase.¹

As the industry developed it became necessary to regulate land grants, stock-fencing, and branding. In 1770, Governor Alexander O'Reilly decreed that to obtain a forty-two by forty-two arpent grant in Opelousas, Attakapas and Natchitoches, one had to own one hundred head of cattle, some horses and sheep, and two slaves. Cattle was to be allowed to roam from November 11 to March 15, but the rest of the year was to be fenced in, or the owner would be liable for damages caused by the animals. He also ordered cattle to be branded before the age of eighteen months. Strayed cattle was to be open preserve after July 1, 1771.

The number of livestock in colonial Louisiana varied from place to place. At the Natchitoches Post in 1776 there were 1,842 head of cattle, 1,250 head of horses, 300 head of sheep, and 782 head of hogs. The commander of the post estimated that since the previous March more than 1,000 horses and about 100 mules had been exported to the city of Opelousas.² By the time Louisiana reached statehood, the cattle industry had grown enormously. A few years later, in 1816, William Darby described the extent of the cattle and other livestock on the prairie around Opelousas.

The Prairie Mamou is devoted by the present inhabitants to the rearing of cattle, some of the largest herds in Opelousas are within its precincts. Three rich stockholders have, as if by consent settled their vacheries in three distinct parishes. Mr. Wikoff in the Calcasieu prairie, west of the Nezpique, Mr. Fontenot in the prairie Mamou; and Mr. Andrus in Opelousas prairie.

¹Harry Lewis Griffin, The Attakapas Country, (New Orleans, 1959), p. 15.

²"De Mezières to Unzagay y Amezaza, February 16, 1776, Natchitoches Post", Athanase De Mezières and the Louisiana Texas Frontier, 1768-1780, II (Cleveland, 1914), p. 120-121.

Those three gentlemen must have collectively... fifteen or twenty thousand head of neat cattle, with several hundred horses and mules.¹

South of Opelousas, around Vermillionville, livestock became a very important industry in the 1820's, with over forty brands registered in Lafayette Parish alone in 1827. Some cattlemen branded as many as three thousand calves and a thousand colts a year.²

To bring the cattle to New Orleans, the chief market, several routes were used. One way was to gather the herd and send it overland to Breaux Bridge on Bayou Teche. From there the cattle were driven north, crossed the Atchafalaya swamps, and reached the Mississippi River in the vicinity of Baton Rouge. They were then driven South toward New Orleans. Another possibility was driving the cattle south down Bayou Teche toward Berwick, where they were loaded on cattle boats called "round boats" because they made the trip "around" by the way of the Atchafalaya, Red, and Mississippi Rivers to New Orleans. On the trip down the round boats sold cattle to planters along the way disposing of the rest in New Orleans.³ Sometimes large cattle herds were driven to Washington on Bayou Courtableau, then shipped down the bayou to New Orleans. Jack Preston, an eighty-two year old Negro living in Washington in 1935, told of having hauled cattle, in the 1880's, from that port to New Orleans by steamboat. He reported that "... the cattle, driven in from the prairie, were kept in a big "bull-pen". They were then loaded on boats that could carry three or four hundred animals."⁴ The Opelousas Courier reported in 1878 that within a one year period, 15,000 head of cattle, 20,000 hides, and 2,000 sacks of

¹William Darby, Geographical Description of the State of Louisiana, (Philadelphia, 1816), p. 88-89.

²Harry Lewis Griffin, The Attakapas Country, p. 105.

³Lauren C. Post, "The Old Cattle Industry of Southwest Louisiana", The McNeese Review, 51. In contradiction, a contemporary, Alfred Dup  rier, in his "Narrative of Events Connected with the Early Settlement of New Iberia..." (published in the New Iberia Enterprise of March 18, 1899) states that the cattle was loaded on steamers at Bayou Portage and taken to Bayou Plaquemine. From there they were driven up and down the Mississippi coast. Dr. Dup  rier's narrative will be published in a coming issue of the Gazette.

⁴Ibid.

wool had been shipped from the port of Washington on Bayou Courtaubieu.¹

The cattle not shipped to market were kept and butchered by the cattlemen and rural residents, in what the people of Southwest Louisiana called a "boucherie de campagne". As many as ten to twenty families in a neighborhood would organize and butcher one of their neighbors' beef. Each week a different member would supply the beef. Each family received ten pounds of fresh beef per week; if the family was large it received as much as twenty pounds of beef and furnished two beef when its turn came. By this process the rural people of Louisiana were supplied with fresh beef weekly. In the winter rural families butchered hogs and salted and smoked the meat for the long winter months.²

With the development of the industry the police juries had to pass and enforce laws concerning livestock. In Lafayette the police forbade anyone to kill cattle except his own and to sell hides without written permission of the person whose brand was on the hides. Anyone taking cattle to New Orleans was to have it inspected and to produce a bill of sale for any animal not bearing his brand. No one was to convey unbranded calves under penalty of one hundred dollars. If animals broke a fence built according to the standards set by the jury, the owner was to pay for the damages but the man whose fence had been damaged was forbidden to kill the cattle. Finally, the jury ordered that any person in the parish belonging to the Society of Butchering kill his beef before two respectable witnesses or in default be obliged to present the hide for inspection to two or more good witnesses under the penalty of one hundred dollars fine.³

As the years passed new laws were enacted. In 1834, the jury ordered unmarked or unbranded cattle and horses to be branded by the Commission Official with the official brand of the parish, "having the figures P. L. F."

Calves or colts gathered by the Commission were not to be sold for less than three dollars. Should they fetch less, they would

¹The Opelousas Courier (Opelousas, Louisiana), March 9, 1878.

²Lauren C. Post, "The Old Cattle Industry of Southwest Louisiana," The McNeese Review, 52.

³The minutes of the Police Jury of the Parish of Lafayette, September 9, 1823.

be "branded with the parish brand and turned loose on the prairie."¹ More than ten years later, the jury found it necessary to authorize two fence viewers per ward. They were to "report the conditions of fences and enclosers not up to standards be noted so that animals are not called fence breakers when charged if the fence is not up to Police Jury standards." At the same meeting the jury ordered that the inspection of hides at the Vermillionville Butchery be authorized to demand of the butcher the names of the persons of whom he purchased the cattle killed by him and that said inspector record said names in his book with the brands.²

During that period marked stray livestock also presented a problem. Newspapers carried descriptions of lost livestock:

Fifty Dollar Reward, Strayed from the lower beef market on the morning of the 18 January 1837, a light sorrel horse with long switch tail, a white star on forehead and 15 hands high. Whoever will return the said horse to Hohn Jackman, stall no. 52 Beef Market in the city of Lafayette shall receive the reward.³

Strayed from the plantation of Mr. Edmond Estillet on the fourth of January. A large dark bobtail horse, age about seven years, a scar on the left hind leg caused by the trace. Reward of Twenty Dollars.⁴

The livestock of Southwestern Louisiana during the pre-Civil War period comprised bulls, cows, beef, calves, heifers, and oxen. The price of bulls fluctuated from decade to decade, reaching eleven dollars a head

¹Police Jury, September 15, 1834. On September 15, 1834, the commissioners for unbranded cattle of Lafayette Parish were: wards 1. Plecide Guilbeau; 2. Louis A. Mouton; 3. Zephin Doucet; 4. Antoine Guidry; 5. Joseph Ainiez (fils); 6. Joseph Gervin; 7. Joseph Boudreau; 8. Theodore Dugas; 9. Pierre Primeau.

²Police Jury, The Fence Viewers of Lafayette Parish; wards 1. Jean Préjean & Mran Bernard; 2. Joseph Brown & Onisime Richard; 3. Aladoin Guidry & Donate Brown; 4. Alexander Guidry & Zéphine Duhon; 5. Pierre Broussard & Ray Geuine; 6. Oliver Trahan & François Brodeaux; 7. Olivier Trahan & Clet Landry.

³The Times Picayune, February 4, 1837.

⁴The Opelousas Courier, (Opelousas, Louisiana) January 5, 1856.

in the 1840's. The price for cows reached its high point of sixteen dollars a head in the 1830's (See graph I). Tame cows sold at a higher price than wild ones. Calves reached nine dollars a head in the 1830's, but the price then fluctuated and getting as low as five dollars in the 1850's (See graph II). Beef (or steers), a chief source of meat, sold for sixteen dollars a head in the 1830's. Oxen, valuable because they were used for tilling, reached their highest price in the 1830's: fourteen dollars a head (See graph III). In the 1840's heifers were priced at twelve dollars a head.¹

Many different types of horses were also raised in Southwestern Louisiana. Stud horses brought a higher price than mares: the average price of a stud horse varied between thirty to thirty-five dollars, but one exceptional stud horse was valued at one hundred and three dollars in 1823.² The mares average value during this period ran between eleven and twenty-one dollars a head, but one American mare and colt was priced at one hundred twenty-five dollars³ (See graph IV). The average price of colts varied from seven dollars a head in the 1820's to eleven dollars per head in the 1830's (See graph II).

Bred on the Louisiana prairie were the sorrel, American, Creole, and mule, Creole and mules being the most numerous. The average price of the Creole horses varied from twenty-five dollars per head to twenty dollars (See graph V). The value of Creole horses tended to rise for special horses: in the successions of François Marceaux, "Belle Etoile" was valued at thirty dollars and "Prelassa" at twenty-five dollars.⁴

The mules were probably the most valuable for work. Their price ranged from fifty dollars to ninety dollars. One jackass was

¹ The Succession of Louis DeBlanc, #418 of the Parish of Lafayette, August 10, 1840.

² The Succession of Benjamin Broussard, #1 of the Parish of Lafayette, May 9, 1823.

³ The Succession of James Reed, #322 of the Parish of St. Landry, December 3, 1823.

⁴ The Succession of François Marceaux, #150 of the Parish of Lafayette, November 12, 1828.

valued at one hundred dollars.¹ Mules were lent to the Civil War effort, for one Charles Trahan donated two pairs and one wagon to the Confederate States, the whole being estimated at eight hundred dollars.²

The American horse, less numerous than the Creole, seemed to bring a higher price. One American horse was valued at one hundred twenty-five dollars, and William Mills owned an American horse valued at one hundred dollars.³ An American mare was estimated at fifty dollars, and an American filly was priced at twenty dollars.⁴ One horse noted for its color was the sorrel, a reddish animal. This breed might have been a mixture of different breeds which produced its distinctive color. One sorrel horse named "Picayune" was valued as high as fifty dollars in the 1850's.⁵

Sheep and pigs were worth the least of all livestock. During the pre-Civil War period sheep averaged about two dollars a head in the 1820's to three dollars per head in the 1860's (See graph VI). The increase in the price of pork during the 1860's was probably caused by the needs of the Confederate Army: fat hogs sold at seven dollars per head.⁶

The branding of livestock was most important on the prairie, and branding was a major concern of the police juries since the recording of the first brand for Louis Grevenberg and Barthélémy Grevenberg on July 24, 1739.⁷ Also quite important were counter-

¹The Succession of Marie Mouton, #830 of the Parish of Lafayette, November 19, 1857.

²The Succession of Charles Trahan, #951 of the Parish of Lafayette, December 2, 1862.

³The Succession of Elisa Mayfield, #258 of the Parish of Lafayette, August 10, 1833. The Succession of William Mills, #789 of the Parish of Lafayette, February 12, 1856.

⁴The Succession of Edward Comeau (père), #650 of the Parish of Lafayette, August 24, 1850.

⁵The Succession of Cyrile Sonnier, #879 of the Parish of Lafayette, August 18, 1859.

⁶The Succession of John Rigurs, #955 of the Parish of Lafayette, December 14, 1865.

⁷The Attakapas and Opelousas Brand Book (1739-1888), July 29, 1739.

marks, used by a purchaser of livestock to prove his ownership. Counter brands date back to 1774, when Alexandre DeClouet, Captain and Lieutenant-Governor, sent Señor Grevemherg, captain of the militia of Attakapas with three soldiers to buy horses and mules in San Antonio, Texas, and Louisiana, though both were Spanish territories, were suspicious of each other so that DeClouet insisted that the Texas governor designate a counter brand that would vent other brands on the cattle he bought.

Your honor will please order all animals sent out of the jurisdiction of that government to be counter branded or branded in order that I may be enabled to confiscate those in the territory under my command, which are found without this mark, the lack of which will be sufficient to indicate them as stolen, in which case I shall have the honor to advise your lordship of it.¹

The brand hook specified the race if the brand registered belonged to an Indian or a free Black. Six Indians, referred to as "savages," are listed as having brands, one of them, Bernard Chef Attakapas, having two separate brands, one for St. Martin and another for St. Landry. Many free Blacks owned livestock and registered brands.² Generally speaking, the brands of the French-speaking people of Southwest Louisiana followed the Mexican and Argentine brands, with designs irregular in shape and style.³

The ears of livestock were marked also, probably to simplify identifications of the cattle at round up time. An animal could be marked by "a slit in the right ear, and a shallow and upper cut in the left ear."⁴ The marks belonging to father and son would differ: the father's mark would be "a cut in the right ear and a half cut with and under cut in the left ear," and the son's "a cut and a hole in the right ear and a half cut with an under cut in the left ear."⁵

¹Quoted in Lauren C. Post, "Cattle Branding in Southwest Louisiana", The McNeese Review, X (Winter, 1858), 106.

²Ibid., 108.

³Ibid., 103.

⁴The mark of Phillippe Larose Fontenot of the Parish of St. Landry, December 11, 1855.

⁵The marks of Joseph Landerneau (père) and Joseph Landreau (fils) of the Parish of St. Landry, December 11, 1855.

Brands and marks were so important to the vacher that they were sold extensively. The price of the brand varied, but Walter McBride's brand was valued at fourteen dollars.¹

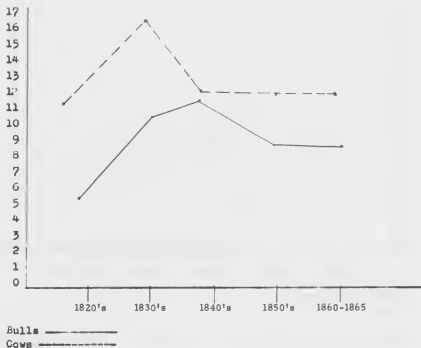
The livestock industry, one of the earliest in Southwest Louisiana, was basis to the economic growth of the area. The prices received at the market depended on the supply and demand as well as on general economic conditions. The importance of the industry is demonstrated by the multiplicity of regulations on fencing, branding, and butchering which were passed by the police juries.

Other Markings for St. Landry Parish were: Patrick W. Overton (April 19, 1855)--a hole and a swallow fork in the right ear and a swallow fork in the other ear; Arthur L. Singleton (June 6, 1855)--a cut and under six on the right ear, two under cut in the left ear; Joseph Dororian (January 7, 1856)--the right ear having the shape of C above and underneath otherwise C above and underneath and the left ear a cut underneath and end cut off; Jean Bertand Pousson (fils) (January 23, 1856)--a swallow fork with an undercut in shape of in the right ear, and an undercut, an upper cut and a hole in the left ear; Ransom F. Ferguson (February 25, 1857)--upper figure seven in the right ear and an undercut under the figure seven in left ear; Samuel B. Wall (November 26, 1858)--swallow fork undercut in the right ear and a cut in the left ear; John Pierre Ortego (August 27, 1859)--upper half cut of figure seven in the right ear, and a split from the middle to the end of the left ear; Kinchen W. McKinney (June 17, 1860)--a cut and two splits in the right ear, a cut and an under cut in the left ear; Midril Guillory (père) (December 21, 1861)--the right ear split and a hole in the top piece and the left ear is cropped square; Evar-este Fontenot (January 6, 1862)--in the right ear, a fork and split underneath so as to make a hang left ear, a split so as to make a hang in the shape of U; Azolin Courville (December 2, 1863)--right ear swallow fork left ear, crop and half crop; Edmond O. Richard, Jr. (February 24, 1864)--right ear and under hang left ear, a swallow fork; Napoléon Fruge (April 4, 1865)--right ear swallow fork, left ear a crop, split and undercut thus A.

¹The Succession of Walter McBride, #349 of the Parish of St. Landry, September 19, 1825.

BULLS AND COWS, 1820-1865

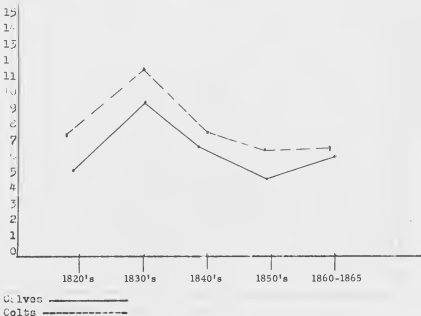
Price (per head)



Source: Succession records of St. Landry and Lafayette Parishes.

GRAPH I

Price of Horses
 Price (per head)

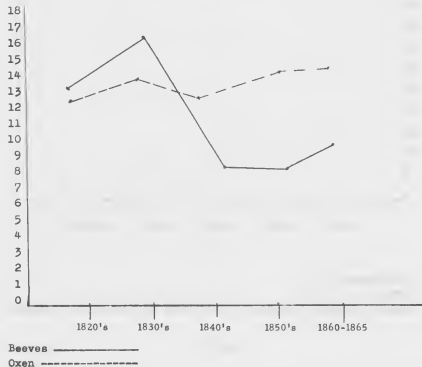


Source: auction records of J. Landry in Lafayette Parish.

GRAPH II

BEEVES AND OXEN 1823-1865

Price (Per Head)

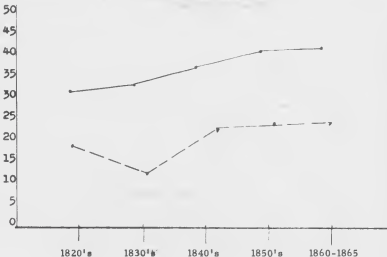


*Black Beeves were valued at \$29.00

Source: Sucession records of St. Landry and Lafayette Parishes.

STUD HORSES AND MARES 1823-65

Price (Per Head)



Stud Horses _____

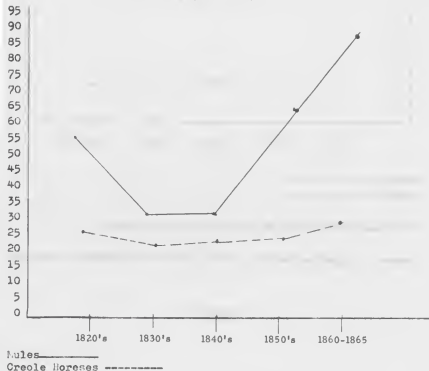
Mares - - - - -

Source: Sucession records of St. Landry and Lafayette Parishes.

GRAPH IV

1850's and 1860's Horse 1823-1865 (including Jackasses)

Price (Per head)



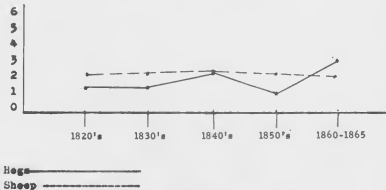
*Some mules and jackasses priced at \$100.00

Source: Succession records of St. Landry and Lafayette Parishes.

GRAPH V

HOGS AND SHEEP 1823-1865

Price (Per Head)



*Fat hogs were priced at \$7.00 to \$8.00 per head.

Source: Succession records of St. Landry and Lafayette Parishes.

THE ESTABLISHMENT OF THE CATHOLIC CHURCH
AT YOUNGSVILLE

John B. Cameron, Jr.

In 1859 the Archbishop of New Orleans, Antoine Blanc¹ established the Parish of Saint-Etienne in Royville (now Youngsville). This action was made possible because of the donation of nine arpents of land the previous year by Désiré Roy. Roy's donation, printed below, is interesting not only because of the light it sheds on the development of the Catholic Church in Youngsville, but because the surveyors map included in the notary act gives a good picture of what Youngsville was like about the time of the Civil War.²

Be it known that on this the twenty ninth day of July Anno Domino one thousand eight hundred and fifty nine before me William Brandt³ Recorder, in and for said parish, personally came and appeared Mr. Désiré Roy of said Parish, who wishes to provide his zeal for the Roman Catholic Religion, declares that he has ceded, transferred, given and delivered, and does by this Act of Donation inter vivos here made final and irrevocable, transfer, deliver, and give in full property with all the guarantees of Land and

¹Antoine Blanc, born on 11 October, 1792, in Sury (France), emigrated to America in 1817. In his early career Father Blanc served in the Natchez and Pointe Coupée Parishes, before coming Vicar-General of New Orleans in 1830. On 22 November, 1835, he was named Bishop of New Orleans, and served as the first Archbishop of New Orleans from 1850 until his death in 1860. For a full account of Blanc's career and his devotion to extending the Catholic Church in Louisiana see Roger Baudier, The Catholic Church in Louisiana (New Orleans, 1939), pp. 328-409.

²The notary act is recorded in the Lafayette Parish Clerk of Court office. Book 9, no. 3529

³Brandt was a prominent notary in Vermilionville in the mid-Nineteenth Century. He was mayor of Lafayette from 1871 until 1872.

Fact, unto the most Right Reverend Archbishop Anthony Blanc of the City and Parish of New Orleans, and unto his successors in Office, appearing by the Reverend Etienne Jules Foltier, Curate of the parish of Lafayette, his agent and attorney in fact, accepting for said Donee the following described property to wit.

One certain portion of parcel of Prairie Land situated in said Parish of Lafayette on the East side of Bayou Vermilion, containing Nine superficial arpents, to be taken on the North line of the lands of Doner and is bounded on three sides by him said Roy and on the other by lands belonging to Elizie Mire, being the same land whereon the Chapel and some other buildings are now being situated.

The said most Right Reverend Archbishop Anthony Blanc and his successors in office, to have and to hold said property, or dispose thereof at his pleasure, on condition that it shall always be used as a place of Worship for the good and benefit of Roman Catholics, otherwise the land herein donated is to revert to the present donor.

The Certificate of Mortgage required by Article 3328 of the Louisiana Civil Code being dispensed with by appearers.

This done written read and passed day month and year first above written, at my office in Vermilionville and Parish aforesaid in presence of Alejah Bailey and Nuna Breaux competent witnesses who have hereunto subscribed with the appearance and me said Recorder.

Witnesses.

D. Roy

Ale. Bailey

E. J. Fotier

Curate

N. Breaux

Wm. Brandt, Recorder

((Plat))

Filed with act of Donation of Désiré Roy to the Catholic Church at Royville as a part of the same, this 5th day of June 1870.

Je sous signée, reconnais le dit arpentage correct, & indiquant le terrain donné par mon mari, feu Monsieur Désiré Roy, à l'Église de Royville.
Royville 28 Aout, 1871²

Ursule Blanchet

¹Father Foltier was the first resident pastor of the Parish of Saint-Etienne. The name of the church was later changed to Sainte-Anne.

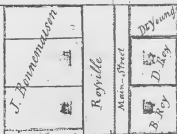
²In 1867, Désiré Roy was killed when a boiler exploded in his gin in Royville, therefore the confirmation of the act was signed by his widow, Ursule Blanchet.

Declar
Picket's Property

North - Point

Roy - Ville

Varieties
91.35 Easting



Ditch

Street Belonging to Church



A. B.
19.58 Acre from 1871 to 1876
This belongs to the Church &
Through the Church



Widow Desiré Roy's Property

SOME EARLY SETTLERS OF ST. MARY PARISH, LOUISIANA

Mary Elizabeth Sanders

Because many of the early court records in St. Mary Parish are missing, including the first hundred or so of the civil suits, the court minutes are of more than usual importance. These are complete. Especially important are the lists of persons sequestered for jury duty. In a few instances they amount to a virtual parish census.

The first session of the Parish Court of St. Mary Parish was held on Monday, the 24th day of June, 1811 at the house of Matthew Nimmo. The Honorable Henry Johnson was the presiding judge on this date.

Summoned to serve as jurors for the November, 1813 term were:

Thomas L. Ferguson	Pierre Etie
Martin J. Moore	Francis Hudson
Thomas Martin	Jesse Lacey
Warren Buford	Alexander Carline
François Boutté, Sr.	Nicolas Hébert
Charles Oger	Cere (?) Verret
Jacob Miller	William Rochelle
John Baptiste Bertrand	Joseph Berwick
James Saunders	Honoré Carlin
Henry Hergrolder	Donelson Caffery
John Armstrong	Pierre Verdin
Joshua Garrett	Antoine Boutté
Nicolas Loisel	Claude Frilot
François Sénéque	Jacob Nopher
Leeke Bryan	Peter Hartman
Joseph Guedry	William Richardson
J(ohn) Towles	Hackeliah Theall
James Johns	Charles Mayer
James L. Johnson	Pierre Bonvilain
Robert Stacy	Contamine Sorel
George Royster	Joseph J. Sumner
William Robert	François Boutte, Jr.
Francois Duminel	William Praton
Peter H. Rentrop	

Summoned for the first 1814 term:

Matthew Nimmo	Charles Olivier
Rufus Nicholson	Leon Boutte
John B. Howe	Chevalier Deblanc
Jacob Miller	William Knight
Jesse Smith	James G. Morrie
Julien Duval	Henry Knight
Richard Shiriner (?)	Thomas Insall
Joseph Berwick	Achille Berard
J. B. Verdine	James Thomas
Jean Borsier (?)	John Nopher
Lufroy Prévost	Samuel R. Rice
Frederick Pellerin	John Armstrong
Zénon Boutte	John N. Kershaw
Francis Guedry	James Saunders
Michael Knight	Edmond Thruston

Summoned for the July, 1814 term:

Isaac Randolph	Valery Martin
William Addison	William Robert
William Prather	Joshua Garrett
George Royster	Henry Hergroider
Alexander Thomas	Thomas Martin
William Rochelle	Claude Frilot
François Boutté, Sr.	Godfrey Prevost
Pierre Verdine	Francis Dumisnil
Nicolas S. Verret	Charles Oger
Warren Buford	William Desk
Donaldson Caffery	John Towles
Peter Robert	Pierre Bonvilain
Martin Demaret	Jacob Nopher
Michael Gordy	François Senequer
Jesse McCall	James Hennen
Farquhard Campbell	Hackeliah Theall
William Richardson	Sameuel E. Scott
John Hays	François Hudson
Thomas L. Ferguson	David Allen
John Horner	William Biggs
Eugène Borel	Henry Knight
Peter Hartman	Joseph Guidry
James L. Johnson	Winfrey Lockett
Contamine Sorel	Peter H. Rentrop

 Summoned for the November, 1814 term:

James Buford	Charles Olivier fils
Rufus Nicholson	John N. Kershaw
Joseph Legnon	James Johns
Conrad Hartman	John Lees
Richard Skinner	Frederick Pellerin
François Prévost	Basil Crow
John B. Bertrand	William Knight
Christopher Bryan	Peter Gordy
Nicolas Broussard	John B. Verdin
Pierre Etier	David Allen
Eluxe (Alexis) Carlin	Dennis Carlin
Andrew Grauffreau	Philip Boutte
John B. Verrett	Joseph Sennett
Nicolas Loisel	Levi Foster
Joshua Baker	Thomas Insall
James Ferguson	Nicolas Prevost
Michael Knight	William Smith
Ursin Prevost	John Nopher
Duke W. Sumner	Honore Carlin
Alfred Thruston	

(Hereafter, only those jurors picked for duty are listed.)

QUERY

Mary Elizabeth Sanders, Briar Court Drive, Bldg. D, Apt. 130, Lafayette, La. 70501 wishes information about the [1807?] marriage [in Assumption Parish?] of WILLIAM WASHINGTON WOFFORD, Sr., and his first wife, EUGENIE LEGNON, daughter of LOUIS LEGNON and his wife, Marie-Joseph Thibaud. The Woffords had at least 3 children: Selina, born in 1808, m. George Petry of Vermilion Parish, Louis Hamilton, and William W. Wofford, Jr. The sons both apparately died in 1842 unmarried. Selina died in 1854 in Vermilion Parish, apparently survived by 4 children: Mary, Euphemie, George W., and Louis Petry. Euphemie married in 1849 David M. Lyons, son of David Lyons and his wife, Margaret Rebecca Merriman. Also wishes baptism record of SELINA. The sons were baptized at St. Martin of Tours Church.

Eugénie Legnon Wofford apparently died about 1813 or 1814, for about 1815 in St. Mary Parish William W. Wofford, Sr., married Nancy Alzira McMurtry, daughter of Samuel McMurtry and his wife, Catherine Hyder, daughter of Benjamin Hyder of Rutherford Co., N. C. Will exchange information.

THE VALEDICTORY ADDRESS OF AMANDA J. STURLESE

Louis A. Witkovski

Amanda Sturlese and her two sisters, Naomie and Veronica, were born at Grand Chenier, Louisiana, where their father, Laurent Sturlese, was a farmer, merchant and seaman. Mr. Sturlese came to America from Genoa, Italy, when he was a young man. After amassing some wealth, he purchased a fleet of boats and transported cotton from Grand Chenier to Galveston, Texas.

At an early age, Amanda, and her two sisters, came to Vermillionville (Lafayette) to attend the Convent of Mont Carmel. At that time, two days were required to make the journey from Grand Chenier to Vermillionville with an overnight stopover either at Lake Mermentau (now Lake Arthur) or at the juncture where the railroad crossed the Mermentau River. The steamer Olive transported passengers and freight and made about two roundtrips a week. The trip overland between Mermentau and Vermillionville was by covered wagon during the years preceding the railroad, or by railway after the Southern Pacific was built across South Louisiana, about 1875.

Amanda attended the Convent from 1874 to 1878 where she excelled in French, English, Herbarium, Astronomy, Painting, Religious Instruction and Geography. All instruction was given in French. Her penmanship was neat and beautiful as shown in notebooks, still in perfect condition, now in the possession of her grandson, Louis. The pressed flowers in the botany notebooks still show some of their original color after 96 years. Several of her paintings are also in excellent condition.

As valedictorian of the first graduating class of Mt. Carmel Amanda delivered an address, sentimental and beautifully written, which celebrated what was a most memorable and precious occasion for the first graduates of Mt. Carmel. In addition to several medals, Miss Amanda was awarded ten French books for her scholastic attainments.

She married Alfred J. Hebert and had two children, Clara, who married Joseph Laconte of Lafayette, and Bertha, who married Leo Witkovski, descendant of a Polish family.

The first Witkovski to come to America was Louis, who landed in New York City at the age of 13. He learned English quickly, did house to house selling, and subsequently became a traveling salesman. He then moved South; where, at 21, he owned his own store. After the

Civil War, in which his left arm was shot off at the socket while he served with the Confederate Army, Witkovski opened a store near Louisville, Georgia. Witkovski met and married Mary Greene Daniel who lived on a large plantation at Bethany, Georgia. They soon moved to Milledgeville where their daughter, Ida, was born. After a disastrous fire destroyed his store at Milledgeville, in 1877 Mr. Witkovski moved to Starke, Florida.

Besides their one daughter, Ida, three sons were born in this home--Felix, Benjamin, and Leo. Felix was a resident of Chatham, Ontario, Dominion of Canada. Benjamin and Ida, who married Major Eugene S. Matthews, resided in Starke, Florida. Leo, a Spanish American War volunteer, served two years in Cuba under the command of Major Matthews.

VALEDICTORY ADDRESS
OF
MELLE. AMANDA J. STURLESE

FAREWELL

Hark! Again these sacred walls resound with a dissyllable which yearly makes our hearts thrill. Farewell

Yes, time, that equitable master, has brought an end to my juvenile days; and thereby, in unison with all my former schoolmates, I, in this valedictory, must renew my sincere gratitude first to our zealous Chaplain, who has guided my footsteps in the way of salvation with an indefatigable zeal. My feeble voice shall, each day in its prayer, recall to mind our kind and Reverend Father; and the Omnipotent Lord, who has said: Suffer the little children to come unto me, shall, undoubtedly requite with a hundredfold, he who has thoroughly practiced his example.

Words are incompetent to thank our devoted Mother Superior. Ah! I shudder to think that in a few hours my sweet mother's voice shall no longer strike my ears and descend into my heart, either to soothe its youthful sorrows or calm its joys. But, as I have heard that example is more powerful than words, I shall often, as it were, recall the echo of thy past deeds and try to be faithful to the many lessons of virtue taught by thee, benevolent Mother Superior. Your zealousness towards all these intrusted to your maternal care, is fully appreciated by your dear children of Mount Carmel: and where-ever we meet, we rejoice and delight to speak of our beloved Mother Superior. Ah! we beseech the God of all glory and benignity to bestow upon you, dear Mother, his choicest and most abundant graces and laborious career

crowned with success, may the Eternal Father accompanied by all the celestial court receive you, beloved Mother, in the heavenly mansion.

Kind teachers, whose patience I may have often tried, I conjure you, efface from your memories all the errors of my wilful days, and always remember your pupil with a cheerful countenance.

And you, my loving schoolmates, companions and friends, how many happy hours have we not spent together? Ah! the favor I now solicit of you, dear companions and friends, is: when united around the Altar of Mary, our Blessed Mother, think of your former companion. Implore the mercy of God for one, who, though far, will still be united in spirit with all the inmates of Mount Carmel.

Oh! my dear Convent! home of my childhood! the hour of separation has arrived; I must now bid you adieu. Adieu! to the Meek Madonna at whose feet I have so often prayed and whom I have never invoked in vain. Adieu! to our school rooms, which have witnessed the scene of our many struggles in science and virtue. Adieu! to all my infant sports. In a word: Adieu! to all that has enchanted my youthful years. Never shall I forget the ties of friendship that binds me to Mount Carmel; I will think often and sadly of the merry days I have passed here-in and sigh that they return no more.

Most Reverend Archbishop, knowing your tender affection for your dear children of Mount Carmel, permit me before closing this valedictory to implore your benediction as a pledge of future happiness.

Mount Carmel Convent

July 23rd, 1878

QUERY

Mrs. Allen E. Brown, 12911 Regg Drive, Houston, Texas 77045 seeks information about parents of, and Louis Pazie, born in Austrian Tyrol, emigrated to Louisiana c. 1894 with his parents, Louis Pazie and Lucy Rosa _____ Pazie, 3 sisters, and members of the Delana (Delano) family. He married Adrienne Marie Choplin, January 12, 1899, St. Ann's Church, Royville (Youngsville) La. His daughters were named Emilie Lucy Rosa and Marie Louise. He lived in Lafayette, La., worked at sugar refinery and died in Lafayette, 1905-1910.

Gertrude Prince

The inmates of Hope Plantation must have drawn inspiration from the word "hope" if their continued attempts to escape--most of them unsuccessful--had any significance. Altogether, these traumatic experiences left an indelible mark on the inhabitants of the neighboring farms; and when, finally, the last of the convicts had been moved away from Hope Plantation to Angola, a sigh of relief is said to have gone up from the entire area.

An account of life in that part of Iberia Parish was obtained from Gertrude Hebert whose childhood was spent on her father's farm near the penal colony. She said that one of the most chilling and spine-tingling sounds heard in the area was that of baying bloodhounds. This sound meant that an escape had been engineered. If, on such occasions, she happened to be visiting her grandfather--one of the administrators of the colony--she would take heart because of the guards who protected the house. Worse still was the sudden and unexpected confrontation with a group of guards, rifles and all, leading the bloodhounds and the recaptured escapees back to the quarters. This actually happened to her and her brothers while waiting for the interurban train to take them to school in Jeanerette. At such a time, one could only try to melt into the background until the group had passed by.

With regard to the escape attempts, a battle of wits had developed between the convicts and the inhabitants of the area. The escaping convicts very often eluded the bloodhounds and avoided recapture by wearing clothes stolen from the clotheslines on the farms, and thus shedding their tell-tale, striped uniforms. On the other hand, the inhabitants maintained a constant watch on the clothesline to foil this theft. It was also known that some workers in the quarters of the neighboring farms and plantations gave asylum to the escapees. A search of their homes always followed an escape.

The convicts worked daily in the fields and in the brickworks on Hope Plantation. They were accompanied to work and back by guards. A highway ran through the plantation, and a view of them always highlighted the ride crossing the penal colony.

Many legends have survived the closing of this convict farm. Some of the inmates were said to have died unaccountably and their bodies never

recovered. During the flood of 1927 a large box was found in a tree along the Teche, presumably left there by the receding flood waters. To this day, many speak of this tree as the Coffin Tree and a belief still exists that the box was used as a coffin for a convict killed on the farm. The box is said to have been identified as a water tank used in the making of bricks on Hope Plantation. According to another legend, some of the former inmates have returned, married some of their friends of the quarters, and are now leading peaceful lives near the scene of their former imprisonment.

According to records in the Iberia Parish Courthouse, several hundred acres of land between New Iberia and Jeanerette, north and south of Bayou Teche, were bought by the State of Louisiana, December 22, 1900, for the use of the Board of Control of State Penitentiary, in accordance with provisions of Act 70 of the state legislature for the purpose of establishing a subsidiary penal colony called Hope Plantation. On June 22, 1931, after the close of the penal farm, the first sale of land to private ownership occurred, thus marking the end of Hope Plantation.

Orange Island

This beautiful island is on a line with Petite Anse (Avery), Grande Côte (Weeks) and Côte Blanche islands, and each is separated from the neighboring island by a distance of about six miles. Orange Island rises above Lake Peigneur and the surrounding prairie as the other islands rise above and overlook the sea marsh. The island is level of the gulf. It has hills, valleys, level and inclined planes, and from its bluff banks in places the branches of the trees hang out over the banks of Lake Peigneur. The constant sea breeze renders the spot healthy and delightful as a place of residence.

There were, years ago, some six thousand orange trees on this island, bearing an immense crop of oranges yearly. Most of them are still in fine condition, some of them having bodies more than a foot in diameter. There were two thousand bearing pecan trees, a large number of the better kind of cherries, and some fig, peach, quince, lemon, and palm trees; several avenues of live-oak and other growth, and a grove of stately magnolias. Seen from the summit of the bluff, Lake Peigneur spreads out almost beneath the feet of the observer, while the gleam of the silvery surface closes the vista of the leading avenues from the house.

Weekly Iberian

Jan. 18, 1908

THEY CAME TO LOUISIANA: Letters of a Catholic Mission, 1854-1882. Translated and edited by Sister Dorothea Olga McCants, O.C. Foreword by Jo Ann Carrigan. (Baton Rouge: Louisiana State University Press, 1970. xxiv, 263 pp. Illus., notes, index. \$8.50).

In October 1854, Bishop August Martin, ordinary of the diocese of Natchitoches in Louisiana, received an offer as unexpected as it was welcomed. Mother Mary Hyacinth Le Connat, Superior of the Daughters of the Cross in Treguier, had heard from a young seminarian bound for missionary work in Louisiana about the need for teaching sisters. Since the order was receiving more candidates than it could use in France, Mother Mary Hyacinth offered herself along with several members to work in Bishop Martin's diocese. Overjoyed, the bishop answered, "There are no words to express adequately the sentiments your letter evoked in my heart"(p.6). And they came to Louisiana.

In further letters, the bishop cautioned the sisters about the hardships they would encounter, about possible disappointments or heartbreaks. But the Bretonnes were stouthearted, and in November, 1855, nine sisters and Mother Hyacinth landed on the Red River to make their way toward Hydropolis (Cocoville) in Avoyelles.

The Daughters of the Cross were inveterate letter writers. More than 2,000 letters survive, 150 of which Sister Olga Dorothea McCants has selected, translated, and edited. The resulting volume gives an excellent insight into the sort of people who became involved in missionary work and the sort of problems they encountered.

The bulk of the letters came from Sister Mary Hyacinth, a practical woman whose concerns revolved almost exclusively around the survival of the establishment. Everything was a problem--housing, money, sickness--but Mother Mary Hyacinth remained undaunted. The Lord will provide, she kept assuring her correspondents, all the while making sure she did not have to depend on His bounty.

One interesting aspect of the letters is, contrary to what blurb and introduction affirm, Mother Mary Hyacinth's indifference to the historical events which took place around her. For her the Civil War and Reconstruction mattered only insofar as they affected the number of her boarders and the survival of her several foundations. Lincoln she described as "a passionately ardent abolitionist" (p. 114) and Hayes (she spelled it Haiss) as "a radical"(p. 239). But, as she admitted "I never read the newspaper" (p. 239).

She did react to America, however, and in not too favorable a fashion. She found Americans unfriendly, at first encounter. "The Archbishop of New York received us in true American fashion--with coldness" (p. 22). She also found them grossly materialistic: the gods of her adopted land were, according to her, gold, pleasure, and good food. She was appalled at the religious indifference and ignorance of the people among whom she worked: "These people have no religion. They are baptized, married, and buried, that is all. Life is used for enjoying gold, pleasure, and honors!..." (p. 62).

Mother Mary Hayacinth also reacted to the "peculiar institution" which the South was preparing to defend at any cost. "These poor negroes are really slaves," she wrote in amazement, "they are absolutely sold and bought like the beasts or animals in Europe... The first time I saw a rational human being exposed "For Sale" in New Orleans, I was seized with horror" (p. 28). Despite her horror, Mother Mary Hyacinth had to bow to custom and need and she did purchase a slave. When her slave, Simon, took advantage of the Union advance to run away, she waxed indignant: "Our ugly Simon, tired of being happy, seems to have followed them... that's what a slave is" (p. 168).

On the other hand, she rejoiced in the emancipation of slaves which humbled the white. "Until now, the slaves were the only ones who worked. Now, the white people will have to work. O, how this humiliates their pride" (p. 171). Mother Mary Hyacinth, however, never tried to formulate political or philosophical judgment: her bent was practical. She cared about the survival of her house and its missions, the souls of her boarders (whom she feared would relapse into worldly ways after leaving her care), and the feeding of the people under her care. Out of such single mindedness were missions established despite climate, mosquitoes, yellow fever, war, and the religious sloth of easy-going Creoles.

Sister Dorothea must be commended for giving us a portrait of Mother Mary Hyacinth, with her strength and her limitations. The volume reflects little of the world-shaking events which took place around her, but tells a great deal about her and about the problems an order encounters when it tries to transplant a branch. (The Louisiana foundation eventually separated from the parent order).

The letters are generally well translated despite a recurring problem with assister à, regularly rendered as "assist at". The annotations are adequate, but no more. These, however, are minor quibbles with a volume which illuminates a facet of the development

of Catholic education in Louisiana, and even more a facet of missionary activities anywhere.

Mathe Allain

University of Southwestern Louisiana
Lafayette, Louisiana

ANNOTATED ABSTRACTS OF THE SUCCESSIONS OF ST. MARY PARISH, LOUISIANA. Compiled by Mary Elizabeth Sanders (Lafayette, 1972, 231 pp., \$12.50 plus \$1.00 postage. Order from Mary E. Sanders, Briar Court Drive, Building D. Apt. 130, Lafayette, LA 70501).

This volume covers the English language successions recorded in St. Mary Parish from 1811 to 1834. Miss Sanders is only interested in heirships so that she has simply noted the successions which do not concern lineage. Her list of successions, however, is complete.

Whenever the succession is relevant to her purpose, the compiler, as she modestly describes herself, has provided as complete genealogical information as is available about the deceased. She lists parents, marriages, children, and even children's marriages whenever possible. Despite the regrettable omission of French successions which she has noted without attempting to get them translated, Miss Sanders has produced a volume which will be most useful to genealogists, especially since it contains an excellent index and since she has been scrupulous about citing her sources.

SAINT-JEAN-BAPTISTE DES ALLEMANDS: Abstracts of the Civil Records of St. John The Baptist Parish with Genealogy and Index, 1753-1803. Compiled by Glenn R. Conrad (USL History Series, supplemental publication, No. 2, 1972, Lafayette, Louisiana, 424 pp. \$10.00).

Saint-Jean-Baptiste des Allemands has been called the Second German Coast. Established in 1753, by division from the original German Coast, the Poste de Saint-Jean-Baptiste was commanded by Robert Robin de Logny. The Poste was first populated by French and German settlers (Trepagnier, Dubier, Deslattes, Himel, Haydel, Folse, Schexnayder), but in 1768-1769 Acadian exiles began to join them in large numbers--a few Acadians, such as Michel Arceneaux had lived there as early as 1754. Many families, Acadian as well as German, Spanish, or English, settled there for a generation or two before moving to the Attakapas and Opelousas territories just opening up.

During the fifty years covered by this volume, more than 1300 instruments were recorded: conveyances, marriage contracts, suc-

cessions, mortgages, sales, loans. Those instruments, Mr. Conrad has abstracted with a wealth of details, including all names, even of witnesses, mentioned in the document. The abstracts of the instrument themselves provide a fascinating insight into the daily life of Louisiana colonials under both French and Spanish regime and as such will be of interest to the historian. The greatest appeal of the book will probably be to the genealogist who will find invaluable both the careful and complete index appended to the volume and the lengthy genealogy section which gives three or four generations for most of the families of St. John.

Mathé Allain

University of Southwestern Louisiana
Lafayette, Louisiana

BURIED TREASURES

Gertrude Prince

Searching for treasures thought to have been buried by pirates during the early nineteenth century or by southerners during the Civil War is quite prevalent in south Louisiana even today. Near Loreauville is a plantation on which gold is said to have been buried. Two ex-slaves named Pazenon and Gada remained on this plantation after the Civil War. Their Sunday dinner was always sent to them from the kitchen of the owner of the plantation. The children vied with one another for the privilege of bringing the food to the pair; first, because Gada always treated them to a very special candy which she kept in an old tobacco tin, and second, because she told them such interesting stories, mostly about treasures buried on the place.

Needless to say, this caused a lively interest among the members of that generation and of the following generations in searching for gold on the plantation. They have been joined by a friend whose indulgent husband gave her a geiger counter. However, this search has been a well-kept secret in order to prevent other treasure seekers from overrunning the plantation.

Recently, one of the men became aware of the sound of the plowing blade biting a solid object while plowing one of the fields. On arriving at the tool shed, he noticed that the blade was bent. Only then did he remember about Gada's treasure. He returned to the field, but was unable to find the exact spot where the incident had occurred. The search still goes on, but whenever someone passes by on the main roads, the searchers merely fold their arms as though innocently viewing the land.

Paul Voorhies was born in St. Martinville on January 11, 1877, to Judge Felix Voorhies and Modeste Potier. He was one of twelve children, nine sons--Edward, Robert, Hebert, Felix, Charles, Jean (called Joe), Daniel and Walter besides Paul himself--and three daughters--Lucie (Mrs. Auguste Gassie), Cecile (Mrs. L. F. Babin), and Maude (Mrs. F. J. Dauterive).

On June 20, 1894, he moved to New Iberia and a few days later began work at Simon's Foundry where he remained until 1918. On July 18, 1919, he opened his own business, today Voorhies Supply Company, Inc.

On April 17, 1907, he married Evie Delcambre, from Delcambre. They had five children: Cornelius P., Ruth (Mrs. Ruth V. Bourque), Richard P., Grace (Mrs. Dudley Spiller), and Irene (Mrs. Leon Minvielle, Jr.).

Paul E. Voorhies served on the city council during Mayor Laughlen's administration and operated cotton gins in New Iberia and Delcambre for ten years.

Always an ardent sportsman, especially fond of hunting and fishing, Mr. Voorhies is looking forward to the season's fishing which he will be able to enjoy fully having at last retired in 1969 after seventy-five years of constant work.

QUERIES

Elizabeth Rountree, 618 Botsford, Corpus Christi, Texas, 78404, wishes information on CHARLOTTE BARBE (Barbet), mother of Julie-Eugenie Senette (b. 2-8-1801, N.O.) of St. Mary Parish. Charlotte was wife of Eugène Senette (b. 1773; d. 1817) who was son of Jean-Baptiste Senette (Known as Alexandre Chenet) and of Marie-Josèphe Dauphin. Will be happy to exchange data.

Elizabeth Rountree, 618 Botsford, Corpus Christi, Texas, 78404, would like data on SALMON, DAUPHIN, and FALGOUST families connected with the above.

ATTAKAPAS HISTORICAL ASSOCIATION

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ATTAKAPAS HISTORICAL ASSOCIATION
SIXTH ANNUAL CONFERENCE AND MEMBERSHIP MEETING

October 28, 1972

Oakbourne Country Club
East Simcoe
Lafayette, Louisiana

9:00 - 9:30 Registration & Coffee
 (Registration fee: \$2.00 Luncheon: \$3.00)

9:30 - 10:00 BUSINESS MEETING

PROGRAM

10:00 - 10:40 TRADITIONS SECTION
 Chairman: J. B. Landry
 Speaker: Ernest Gueymard - "Louisiana's Creole
 Cuisine"

10:50 - 11:30 HISTORY SECTION
 Chairman: Morris Raphael
 Speaker: Arthur W. Bergeron, Jr. - "Prison Life
 at Camp Pratt"

11:40 - 12:20 GENEALOGY SECTION
 Chairman: Mrs. Charles A. Langill
 Speaker: Blaise C. D'Antoni - "Early Church
 Records of North Louisiana"

12:40 - 1:30 LUNCHEON

1:40 - 2:15 LANDMARKS SECTION
 Chairman: Dennis Gibson

FILM: "Great Gardens of Louisiana" shown by
 Will G. Mangham, Executive Director,
 Louisiana Tourist Development Commission.

ADJOURNMENT

Connected with the Early Settlement of New Iberia¹

by
Dr. Alfred Duperier
Edited by Glenn R. Conrad

New Iberia has had a history of her own closely connected with the whole Attakapas country. Unlike Rome or the other great cities of antiquity, she has no monuments to mark the epoch of her origin and different periods of development, or a contemporaneous history, to which we can refer. The offspring of a generation that followed in the footsteps of the original Spanish, French and Acadian pioneers, I am familiar with all that transpired in the early thirties, 1830's and such other incidents in the earlier history of New Iberia as were transmitted to me by my immediate predecessors. New Iberia can boast a history and is destined to have a future much more rapid in development and prosperity. Her first period, or that of her early settlement, if we are to judge by remaining landmarks, dates back to the commencement of the present century 19th century or may extend a few years into the last.² I knew, in the forties, 1840's a couple, man and wife, original Spanish colonists who attained four score and more. The only remaining structure that has resisted the test of time is the residence of Max Mattes. This house was familiar to me in my boyhood days when occupied by Louis Segura, the original owner. Segura was a descendant of one of the first Spanish colonists and his home dates back to the commencement of the present century 19th century. This is the only remaining landmark of the first epoch which, for convenience sake, I will date from the early origin of New Iberia as a trading post to the date of its incorporation as a village about 1835. Simultaneously with the period of its incorporation, the first Roman Catholic church was erected by contributions from the wealthy members of its congregation. It was under the control of a board of regents and the Rev. de St.

¹(Editor's note: The following history of New Iberia was printed in The New Iberia Enterprise on March 25 and April 1, 1899.

²(Editor's note: It is a fact, of course, that the town was founded by Francisco Bouligny in 1779.)

Aubin was the first pastor. The original church was demolished several years ago in 1888 , and replaced by the present structure; a monument to the frugality, generosity and good taste of Rev. Jacquet who did not long survive the completion of the temple erected by him to the glory of his Maker.¹ With the erection of the first Catholic church and the town's incorporation, we can date the second epoch in the development of New Iberia. Around this first permanent improvement there very soon radiated others, showing that a new impetus had been given to the village, with its steeple, that supplanted the old Spanish and French trading post. A small Methodist church was at that time erected on the corner of French and Washington streets on a lot donated by John Stine, the generous donor of the land upon which the Catholic graveyard is located. The leading members of the Methodist congregation in those early days were the Stines, Riggs, Johnsons, and others. The Richardsons followed, giving weight and support to the small congregation. The small church was the scene of interesting debates, inaugurated by the Attakapas Debating Society, to which Charles Gayarre, the historian of Louisiana, once took part. It the society lasted several years, with a good membership.

The substantial brick mansion erected by Mr. David Weeks, and that erected by Dr. L. J. Smith, now the "Alma House",² followed closely the completion of the Catholic church. New buildings, brought from the East by sailing vessels, were erected as if by magic, and a new class of men became their inmates. New merchants, representing northern capital, entered the field of competition. It was at this time that Shute & Taylor, Edgar, Camors, Faisan & Bourda, opened businesses in New Iberia. The first two firms were American and the last two were French. Shute & Taylor succeeded to my father's business, John Davalcourt succeeded to this firm after the retirement of Shute and the subsequent death of Taylor. His descendants, as well as those of John Taylor, Sr., are among the most worthy of our citizens. Josiah French, from New York, was among the first who settled here, conducting a large tannery on the bayou front, now owned by McMahon and Fisher.³ Two generations of his progeny now replace him. Many accessions to the town and many improvements sprang into existence during this period. The first public sale of vacant town lots, extending ten arpents in depth with a frontage of

¹(Editor's note: Dr. Duperier is referring to the St. Peter's Church demolished in the 1950's to make way for the present edifice.)

²(Editor's note: The "Alma House" was located on the bayou side of Main Street about midway the block between Swain and Jefferson streets.)

³(Editor's note: This tannery was located on Bayou Teche between Fisher and Swain streets.)

three arpents on Main Street, between Iberia and Corinne streets realized over \$30,000. This was in 1839. When it is considered that this boom in the value of real estate occurred at the time of one of the greatest financial disasters ever witnessed in Louisiana, it was truly wonderful. The tampering with the tariff legislation in 1837, having reduced the price of sugar far below the cost of production, entailed complete ruin upon the leading industry of Louisiana. Sugar property, including lands and slaves, was being sold daily under expropriation. It was this condition of things that called into existence the Citizens Bank, and the Consolidated Association Bank. To those who were willing to avail themselves of the relief tendered by these monied institutions, representing foreign capital, a temporary relief was afforded. None, however, escaped the inevitable ruin which resulted from the fetters which merciless capitalists had riveted around them.

As before stated, the first important sale of real estate, consisting of town lots made at New Iberia on the 10th day of September 1839, realized over \$30,000 to the utter astonishment of everyone. The frugality with which the people of the country lived in those days--the result of nomadic pursuits, copied from their ancestors--rendered their wants limited. Their herds of cattle, grazing upon the public domain, all free from taxation, relieved them of almost every burden. They indulged in no extravagance. The men rode on horseback; the wives and daughters used the "caleche, a homemade gig suspended by means of rawhide straps from arms projecting from the shafts; the wheels were often without tires, the axles were of wood and the cushions consisted of feather pillows. Among the more prosperous these vehicles were painted. The harness was either all of rawhide or leather tanned at home. The principal luxury of the people, to which they still adhere, was coffee. Their clothing consisted of homespun goods, known as "Attakapas cottonade." They indulged in the purchase of only a few articles, principally calicoes, domestic cotton goods and shoes brought from the East or imported from England and France. Shoes were a luxury, men and women often went barefooted; the men wore moccasins made of rawhide or buckskin. Girls going to church, or to a ball, would often carry their shoes in hand, to be worn only when they reached their destination. At home the shoes were carefully hung from the ceiling.

The principal industry of the country was grazing large herds of cattle, that ranged from the Cypremort to the Mermentau and Calcasieu. The entire Opelousas country, including Lafayette and St. Landry, was used for grazing purposes. The Pellerins, the Wickofs, the Dupres and Moutons branded thousands of calves

annually. The cattle trade of the early days supplied the Mississippi River plantations with beef. The use of Western pork and cured meats was unknown at this period. Francois Duplessis, a refugee from St. Domingo, a civil engineer by education who subsequently owned and established a sugar plantation immediately fronting Morbihan plantation in consideration of some engineering work executed by him at the mouth of Bayou Plaquemine, secured an exclusive privilege for transporting cattle and livestock from "Bayou Portage" in the rear of Loreauville to Plaquemine. This proved a valuable franchise over a short route and has often suggested itself to me as a proper line for the building of a railroad from the East bank of the Teche to the Mississippi. Immense herds of cattle were constantly driven to the point of embarkation on the Duplessis steamers, which after a few hours were landed on Bayou Plaquemine to be driven thence up and down the Mississippi coast. Many of our old inhabitants were engaged in this cattle traffic. Antoine and Michel Romero and Athanase Hebert were among my earliest recollection. The latter, "Tanasse," as he was universally known, was a descendant of the earliest Acadian emigrants who had settled in Fausse Point. A large progeny, reputed for their frugality and honesty, still inhabit that section of "Fausse Pointe." "Tanasse," on account of his witticism, became a favorite among the aristocratic class of planters that lined the Mississippi coast. Upon reaching a large plantation, he would drive his herd into the pasture with the assurance of a hearty welcome. On one occasion, arriving at the plantation of Mr. Fortier, he walked into the dining room, unaware that it was the anniversary of the host. He entered the crowded dining room with his homespun suit and moccasins. Seating himself quietly in a far-off corner until the libations of champagne, which was being freely indulged in, opened the eyes of the host to his uninvited guest. "What news do you bring from the 'land of cattle,' friend 'Tanasse'?" "Nothing," was the reply, until, resuming after a lengthy pause, he said: "Ah! I forgot, Mr. Fortier, a very extraordinary event happened just before my departure." "Ah! What can it be?" was the simultaneous interrogatory of several guests. "Well," said "Tanasse," "just before my leaving home, a cow gave birth to five calves." "Please tell me, friend 'Tanasse' interrupted Mr. Fortier, "how does the fifth calf participate in the festive board?" "He does as I have so far done," rejoined "Tanasse," "he awaits his turn in the corner." It is useless to say that this witty and appropriate repartee was the signal for increased conviviality. "Tanasse" was pressed to the table at the proper moment, for he was fond of champagne which he imbibed to the amusement and delight of all the guests. He forgot for the remainder of the day his herd. Next day he was compensated by a large deal with his host who continued to be his best

friend and patron. It is not strange that under the circumstances a great deal of money accumulated in the hands of such frugal population. To exemplify the existing condition, I will relate an incident that came under my personal observation. A very responsible friend, engaged in business in New Orleans, wishing to bridge over a temporary bank crisis, came to the country to effect a short loan. At his request I accompanied him to a farmer's house the owner of which I knew to have money. The demand being apparently extravagant to the farmer, he appealed to his wife, who was knitting at the time. Her reply being: "We can only loan him all we have." At this conclusion, the wife and husband retired to an adjacent room where, in a short while, they returned with \$30,000 in bank bills and gold. This amount of money was handed to my friend, with the promise of returning it in sixty days. This was evidently the accumulation of years of frugal economy from the sale of cattle, from a large herd that could be seen grazing from the house. Life and property at that time were perfectly secure in the rural districts of the Attakapas.

It is not strange, therefore, that under the existing condition of things the sale of the property referred to was not affected by the financial crisis that had preceeded some two years. The crisis of 1837 only affected those who had embarked in the sugar industry. The varied products of those early days made most farmers independent.

The sale referred to was effected on the 10th day of September, and on the 19th was followed by an outbreak of yellow fever. On the 14th, the body of Dr. Raphael Smith, the nephew of Dr. L. J. Smith, already referred to as the builder of the present "Alma House," having died of yellow fever at Plaquemine, was transported to New Iberia, for interment. The funeral service took place at the Catholic church. A few days after the service, the pall bearers, and others, who had attended the funeral were taken sick with yellow fever. The epidemic developed rapidly. The leading physician of the place, Dr. Neal, was one of the earliest victims; Mr. Burke, the father of Wm. Burke, and ancestor of two worthy generations now living at New Iberia, was another of the numerous victims. Dr. Abby, a brother-in-law of DeValcourt, was incapacitated, for service at the onset. In the absence of medical assistance and the epidemic raging, he placed himself under the immediate charge of an old Santo Domingo servant who had always lived in my family. "Aunt" Felicite, as she was universally known, forcibly became the physician and nurse, for all the cases that followed in rapid succession. Her experience, as a nurse, made her successful in her practice. She was kindly assisted by Mrs. Maximilien Decuir, Mrs. David Hayes, Mrs. Baron Bayard and

Mrs. Don Louis Broussard, all residents of the country who constituted themselves a corps of good samaritans. The sense of charity and humanity that prevailed in those days contrasted greatly with the cruel and selfish treatment that we have witnessed in late epidemics of a much milder character. This change is largely due to the senseless panic engendered by shot-gun quarantines organized since. The epidemic of 1839 was diastorous in its mortality list as well as in the prosperity of the entire State of Louisiana. It was several years before New Iberia recovered from its effects; fortunately, the sale of real estate before referred to, had taken place before the breaking out of the disease.

The generosity displayed by our National Legislature, in appropriating \$50,000 for the erection, within the corporate limits, of the public building to be used as a post office, suggests a retrospective as well as a forward view of New Iberia.¹ Few of her inhabitants are familiar with her past history and fewer still appreciate her future prospects. Strangers, so we are informed, and members of the late Congress, failed or feigned not to be able to locate the place on the map. With the sole object of enlightening those who should, like myself, feel a deep interest in their native or adopted home, I have attempted to write my recollections of what has transpired within my personal observations; and also much events as were transmitted, to me, by a preceding generation.

From the date of its incorporation until some time in the forties [1840's], New Iberia, despite natural advantages, remained stagnant of existing rivalries and because of her entire dependence upon St. Martinsville, the county seat of St. Martins parish, of which New Iberia was a part.

St. Martinsville, at the time referred to [the ante bellum period], was the most attractive town, in the whole of the Attakapas and Opelousas country. Settled principally by a class of intelligent French emigrants, such as the DeBlancs, DeClouets, Delahoussayes, Pellerins, Darbys, Dauterives, Gonsoulins and others, she gave tone to society. Her merchants Rousseau & Tertron, S. B. Bellocq, Bonaton & Vivien, Durand and others, were thrifty and intelligent. They were assisted by a large capital in trade supported in her early days by two banks, the Union and Louisiana State Bank, both liberal in their discounts towards the farming as well as the mercantile interests.

¹(Editor's note: In February, 1899, Congress appropriated \$50,000 for the construction of the post office building on the corner of Weeks and Main streets. This building completed in 1903 is a fine example of latter-day Williamsburg architecture.)

The firm of Rousseau and Tertron furnished full loads from their immense warehouses to steamers plying between the Teche and New Orleans via Plaquemine. This company was of such a size that it could dictate the terms for transportation to and from New Orleans. The class of steamers that navigated the Teche in those early days were luxurious in their treatment of passengers. Freight and passage, the result often of contracts, were moderate considering the length of the journey. The regular passenger fare for a three day trip to New Orleans was from seven to eight dollars. Annually, with the end of winter, there was a general exodus of farmers and merchants to New Orleans. The first of March, being the accepted period for settling all business transactions, merchants and planters would return from the commercial metropolis with their yearly supplies. In connection with St. Martinsville, I should not omit to state that besides her business, she could boast of a class of men of rare attainments. Judge Briant, a refuge from Santa Domingo, and for years parish judge, was an able and model jurist. Judge Ransom Eastin was the prototype of General Jackson in physique and character. Judge Dumertrait was a financier of rare ability conducting successfully the Union Bank until it closed its doors. The legal fraternity was represented by men of distinction at the bar such as Judge Simon, Jr., Judge C. Voorhies, Morse, Brent and Bronson. The medical profession was led by men licensed from the French schools. It was after the annual pilgrimage to New Orleans that the gala days were transferred from the latter place to St. Martinsville. The removal of the Opera troupes for the summer made St. Martinsville the center of gaiety, pleasure and amusements. Visitors from all sections of Attakapas and Opelousas would flock to the "Petite Paris," to enjoy the society of her intelligent population.

The failure of the expedition under General Leclerc, Napoleon's brother-in-law, to quell the revolution in Santa Domingo, due to mortality among the troops, including the commander of the expedition who succumbed early to yellow fever, led to a general exodus of the French population to avoid the cruelties perpetrated by Toussaint l'Ouverture and his followers. Many of these immigrants including my own ancestry, were transported to Wilmington, to Philadelphia, whence they removed to Louisiana. Derbes and Bruno, two respected citizens of St. Martinsville, were among the early refugees. Many others, such as Lassalle, St. Julien and Lefebvre who settled in Cote Gelee, may have been among these refugees who came to different parts of Louisiana. The final capture of Toussaint l'Ouverture by Rochambeau, and his transportation to France did not subdue the revolution in Santa Domingo, nor did it accomplish much towards the civiliza-

tion of the barbarians of that island. At this hour, it looks very much as if history is about to repeat itself. The inauguration of a political war, on humanitarian grounds, may cost valuable lives and billions of treasure, to raise someone to the presidency.

My first trip to New Orleans on a Teche steamer was in 1830, on my way to college. The steamer was "Plough Boy," built by her commander, Capt. Patterson, the first settler of Pattersonville, on the Lower Atchafalaya. The ascent of the rapid current of Bayou Plaquemine was too much for the single engine steamers of those days and could only be effected by the "cordelle." Imagine how ludicrous such a method would be at this age of progress in machinery and steam navigation. To see ten yoke of oxen, harnessed to a hawser made fast to a steamer, and the engine puffing away with all its might, in order to ascend the rapid stream, appears today incredible. The narration, true as it is, in the experience of men of my age, sounds like a "fish story" to those of the present generation.

It is not strange that in those fairy days of the country metropolis of St. Martin Parish, New Iberia, with its many natural advantages, could rival the "Petit Paris." The name of New Iberia, to those not familiar with its history, would seem to imply that it always was the county seat of Iberia parish. Until 1868, when the parish of Iberia was created, New Iberia was located within St. Martin Parish, whose southern limits extended to the line of the Satterfield property.¹ Marsh Island and Grand Cote formed a part of St. Mary.

The early Spanish colonists, attracted by the beauties of the Teche, gave to their trading post the name of "Neuva Iberia," in commemoration of the land of flowers as purported the Iberia of their native land. Letters held by me with the post mark "Neuva Iberia," coming from Baltimore as early as 1824 show that this Spanish appellation clung to the place for a period.

The healthfulness of this particular location, the fertility of its soil, the immense mineral salt deposit, the immunity from overflows, and the accessibility for commercial intercourse with the mother country through the Mississippi River and the several inlets, leading into the Gulf of Mexico, shows how wise the early Spanish, French, and Acadians were in their selection. As the New Iberia of today progresses, we become more and more impressed with the wisdom and thrift of the original colonists. The labor performed by the early emigrants, before steam navigation, shows how much they appreciated commercial intercourse. Although more of a nomadic race--devoting much of their time to grazing--the works of internal improvement performed by them, with the crude

¹(Editor's note: The boundary between St. Martin and St. Mary parishes was approximately along the line of present-day Bayard Street on the east side of New Iberia.

appliances of those days, are worthy of imitation by our present agricultural and mercantile population. The digging of the Attakapas canal, to link the valley of the Teche, with the Lafourche and Mississippi, through to New Orleans, shows how much they appreciated the importance of commercial intercourse. Other works, such as the canal leading from "Petite Anse" prairie into the waters of Vermillion Bay, Grand Cote canal leading from "Isle Piquant" prairie into Grand Cote Bay, Lake Tasse Canal leading from the lake of that name into the Teche on property owned by the French commandant deBlanc; to supply water power in default of steam. The two first canals were utilized, for commercial purposes, by the original colonists; also by Randolph Mingona, and Gerbeau, agents of Lafitte in their smuggling operations; as well as in the slave traffic. Mingona's residence, at New Iberia, became the property of J. C. Marsh, who removed early from New Jersey to this place. The Avery's and McIlhennys are among his worthy descendants, holding still his early possessions, including the Avery Salt Mines. Much of the Marsh property was also acquired from Randolph Gerbeau, whom I personally knew, lived on a portion of Barnett's place in St. Mary.

If I have referred to undertakings which to the casual observer of today, seem insignificant, it is to show that a spirit of enterprise prevailed among the early pioneers of Southwestern Louisiana well worthy of imitation by the present generation.

Up to the time of the incorporation of New Iberia, it had remained comparatively stagnant; notwithstanding, the valuable additions of a class of intelligent and worthy emigrants who had settled in her adjacent territory. J. F. Miller was among the first; a Virginian, from Norfolk, he removed from New Orleans, purchasing the property of Col. Morse, the father of Isaac E. Morse, for a long time our representative in Congress. With this property, Miller acquired subsequently from Clark lands that became involved in the long pending litigation with Mrs. Myra Clark Gaines. All of this property was transformed into a sugar plantation now absorbed by what is known as the east End extension of New Iberia. Miller was, for a long time, a controlling spirit in the turf association, being among the first to import racing stock from England. He imported "Sorrow" and "George Martin" as may be ascertained from the turf register. He organized the Attakapas Turf Association, and opened on his land a mile track which for many years was liberally patronized by Col. Minor, Duplantier, Kenner, Lecompte, Parot, Harding and others. These annual races were a great attraction

to New Iberia and contributed much to bring it into notice. Miller became the owner of what is now Jefferson Island which he utilized as a stock ranch and sugar plantation. Dying a bachelor, his estate went to his niece, Mrs. John Loyd Lewis.

Among the other emigrants who imparted tone and vigor to the immediate neighborhood of New Iberia were Dudley, John D. Wilkins, Dr. James S. Peebles, and Henry Peebles. John D. Wilkins was the first of this group. He came from Virginia possessed of considerable means and a liberal education received at the University of Virginia; he was far above the average. He purchased for himself and the Peebles a large domain which was utilized as a sugar plantation and stock farm. His intelligence and education made him a favorite among the elite of the French population. He soon became the controlling spirit of the banks of St. Martinsville. He was the first to introduce the "short hours" into the country. Virginia style, he raised and cured all his meat. He was a great reader and the friend of the young man who displayed industry and ambition. He was liberal in his contributions to all undertakings. He contributed to the first phalanstery erected by the disciples of Fourier, \$5,000. He was a man of deep thought and a natural philosopher. He once announced himself as a candidate for Governor on what he called a triangular platform, he being the triangular candidate. His address to the people was full of reform suggestions. He pledged the salary of the office, if elected, to charitable objects. During the yellow fever of 1839, he was a public benefactor to all who had shared in the distress. He was a man "sui generis" full of charitable impulses. Upon arriving to permanently settle upon his lands, he had brought a letter of introduction from Henry Clay to Col. Olivier. Landing at the latter's plantation, he was received with the princely hospitality characteristic of the French gentlemen of those days. The boat that brought him had also landed a cargo of fine stock of all descriptions that were at once driven to Mr. Wilkins' newly acquired possessions, three miles in the rear of the Olivier place. Mr. Wilkins died at his Louisiana home, regretted by all classes of people living in the Attakapas country. He left considerable means to his two sons and a son-in-law, who have long since followed him to his last resting place.

One of the many causes of the stagnation of New Iberia was her having to pay tribute to the county seat without receiving a "quid pro quo" of the contributions for the maintenance of public roads and ferry privileges. The grievances became so overt that as early as 1837 a public meeting, numerously attended, was convened, presided over by Neville Declouet, a descendant of one of the French commandants. The abortive efforts of those early days to create the Parish of Iberia culminated in 1886, in severing from St. Martin and St. Mary a territory of sufficient extent to form one of the

richest parishes of Louisiana, with New Iberia as its county seat. The result was finally attained through the united efforts of the best citizens of New Iberia and its immediate vicinity, under the administration of Gov. Warmoth. It was the result of methods for the first time made public. Enjoying the intimate friendship of John Ray, an old-time Whig, once a candidate for lieutenant governor, on the same ticket with our much to be regretted citizen, Alexandre Declouet, I confided to him the bill that had been carefully drawn setting forth the boundaries of the contemplated Parish of Iberia, with a carefully prepared census of the population within its prescribed limits. The preliminary work absorbed a small sum for the labor performed at home. Joachim Etie, a young man highly respected, attended to all the details at home, transmitting to me in New Orleans all the papers when completed. The bill, when presented by Senator Ray, went through the Senate and lower house without any great solicitation. After its enrollment, I was summoned to the Governor's office. With his usual promptness, laying his hand on an enrolled bill that lay on his desk, he said: "Doctor, must I sign this bill?" Affecting ignorance and replaying slowly, he said: "you have fathered this bill, and if you want it signed, so so, otherwise it will be consigned to the wastebasket." Without further hesitation, I requested that he should sign the bill, which he did in my presence, adding: "I have signed the bill on one condition, to wit: that you shall formulate the slate for all appointments deemed acceptable by your people. Upon tomorrow, bring me a list of all the appointments, and I will issue their commissions." I could not overcome my joy at the opportunity of crowding out the hungry scaliawags who were building hopes upon the Negro influence, which they felt sure would influence the Governor in his appointments. I had had previous assurances from the Governor that he had determined to cut loose from his surroundings, if the best element of Louisiana would join him in this movement. I had no reason to doubt his sincerity and have abundant proof of his devotion to the best interests of the State, as represented by the white element of the Republican party, and the entire conservative body of white voters. The names, as handed in to him by me were those of Patrick Burke, Wm. Robertson, Geo. Stubenger, Joachim Etie, and Judge D. Avery as president of the police jury. These were promptly commissioned. The administration of the Parish of Iberia under a set of officers unsurpassed, if ever equaled since, gave a deserved impetus to the new Parish. Judge Robert Perry and Judge Jos. A. Breaux, both men of weight and influence in their respective communities, were the first to avail themselves of the new field of operations. Both have met with merited success.

Many more followed adding daily to the wealth and intelligence of Iberia Parish. Possessed of a soil unsurpassed in extent and fertility, for the production of cane, corn and other varied products, with its numerous central sugar factories, with its southern territory underlaid with an inexhaustible deposit of mineral salt, the future of Iberia Parish and of its metropolis is beyond all conjecture. The discovery of the hidden treasure was the result of pressing wants, engendered by the Civil War. As early as 1848, a French geologist and scientific explorer named Thomassy, arrived at New Iberia with a letter of introduction to my ever lamented friend and classmate, E. B. Oliver. Together we visited Marsh and Grand Cote Islands. On Marsh Island, there remained traces of salt springs, with crude appliances that had been resorted to for the evaporation of salt in 1812 and 1815. The result of Mr. Thomassy's cursory exploration was the publication of a brochure in which he predicted the existence of rock salt on Marsh Island and much of our southern territory. A complimentary copy of his works was mailed to my friend and me from Paris. It was reserved to the period of the War Between the States to verify the predictions made by Thomassy. In digging out some of the old salt springs, the solid rock was struck. Since then, the Marsh Island or Avery mine has been operated by companies with large capital. The recent discovery of an equally extensive bed of rock salt, underlying Grand Cote, soon to be operated by a company possessed of large capital, will make the parish of Iberia the basis of supply for the entire South.¹ This extensive deposit of mineral salt, limited apparently to the parish of Iberia, is truly wonderful.

The original map of New Iberia, by Dowd, comprised the territory between what is now Weeks and French streets, fronting bayou Teche, running ten arpents in depth, with Iberia street as the only inlet and outlet of Petite Anse, into New Iberia. Corresponding to Corinne Street from Main Street, a narrow passage led to the ferry landing across the Teche. Thence through a kirt of timber the public road leading to Fausse Pointe was reached. Loreauville, Jeanerrette, Burke and Cade were at that time "non est." The territory known as Fausse Pointe was settled by the most worthy class of immigrants from Acadia, the Decuire, Broussards, Breaux, Dugas and others. The descendants of the persecuted race bear the impress of their noble ancestry.

Within the limits of Dowd's map, comprising the village of New Iberia, there was, at my earliest recollection, twenty-five residences, four stores, one blacksmith shop, one bakery, one tannery and two saloons. The capital in trade in those early days was very large, equal probably to a million dollars. Local merchants like Shute &

¹(Editor's note: Grand Cote island is known today as Weeks Island.)

Taylor, afterwards Taylor and Devalcourt, did a large wholesale and retail advancing business. They held large cash deposits for such men as J. D. Wilkins, and the many stock raisers who enjoyed their confidence. Selling on a credit of twelve months, replenishing their stock twice a year from Boston, New York, Philadelphia and other Atlantic ports, through sailing vessels, returning with cargoes of country produce in exchange, they were compelled to carry heavy stocks of goods. Western produce, such as flour, whiskey, soap, candles, etc., were floated down the Mississippi and Atchafalaya in flat boats. The use of cured meats, such as pork bacon and ham, were in those days almost unknown.

New Iberia being the real terminus of deep water navigation on the Teche, began to assert its commercial importance in the forties [1840's]. The interruption of navigation through Plaquemine during the low stage of water in the Mississippi created a demand for a class of gulf steamers of large carrying capacity. These steamers, not being able to ply above New Iberia, landed their large cargoes, destined for all points south and west on the Vermilion and Calcasieu, at New Iberia. It was then that she became the radiating point for the trade of a large territory, extending some sixty miles in all directions. About the same period, and continuing until the completion of the Opelousas & Great Western R. R. from Morgan City to its western terminus, New Iberia became the distributing point for mail and passenger traffic overland into Texas. She also controlled a large cattle trade from Texas and adjacent territory. It was at this juncture that she assumed commercial supremacy over St. Martinville and Franklin.

In 1867, a second visitation of yellow fever came to mar her prospects. Every inland town in Louisiana fell a prey to this epidemic. It prevailed with great virulence in the neighboring towns of St. Martinville, Lafayette and Abbeville. New Iberia was fortunate in escaping the scourge that affected most other towns in 1852, 1854, 1878, 1898, and 1897. Owing to these exemptions, she has been less impeded in her prosperity.

.....

Having looked backward as well as forward, at every thing, connected with the welfare of New Iberia, within my sphere of observation, as connected with the past as well as the future of New Iberia, I will close my lengthy and somewhat uninteresting narration of events connected with my native town and Parish.

and Acadian Dances

Brenda Daigle

As Lauren C. Post points out, "Dancing has always been the favorite amusement of the Acadians. Throughout most of their stay in Louisiana, they have held private dances in their homes... as well as the public county dance which they call the "fais-dodo."¹ The Cajuns, however, have not always danced to "chank-a-chank" music, as it is sometimes called today. On the contrary

... the great mansions along the Mississippi and other rivers and bayous in Northeast Louisiana echoed on wedding nights and at balls to the strains of European waltzes, gallops, polkas, and cotillions, though the boisterous reels, ancestors of the square dance of the back country were more solidly in the native tradition.²

Cajun dance types and Cajun music evolved from European country and ballroom dances. As MarieRuef Hofer points out that every wave of immigration brought its social conventions and its dance types.³ The colonial minuet survives in the Southern states; traditional English ballads and country dances continue among mountaineers. As she emphasizes, American dance types and dance music were produced through a blend of Irish, Dutch, German, Spanish elements as well as contributions from Puritans and cowboys.

Dancing was central to early social life. John Q. Anderson describes the Northeast Louisiana "frolic:"

The most general form of entertainment or "pleasurin" as it was called, was the frolic, whether it was a bran dance, wedding, shivarre, or "hop." This custom was brought to Northeast Louisiana by settlers from the Southern states, where, since 1775, people had gathered to raise houses, clear land, shuck corn, or cord cotton, tasks for which many hands were quicker than a few.

¹Lauren C. Post, Cajun Sketches, (Baton Rouge, 1962), p. 152.

²John Q. Anderson, "Folkways in Writing About Northeast Louisiana Before 1865", Louisiana Folklore Miscellany, (January, 1960), I, 21-22.

³Marie Ruef Hofer, Polite and Social Dances, (Chicago, 1917), p. 14.

After the work was done, a dance inevitably followed because social dancing was the most popular form of entertainment. Dances were held both in the daytime and at night and always on holidays. In the early days, dances were sometimes held outside in a clearing where the ground was smoothed and sprinkled with corn bran to keep down the dust. Such gatherings were called bran dances, later corrupted to barn dances. More often dances were held in double log cabins, and the celebration lasted all day and all night.

Records show such frolics were common all over the South.¹ The Cajun counterpart of the "frolic", the fais-dodo,² was held either in a private home or in a public dance hall. George Cable's Zosephine recalls ". . . the great clean-swept seed cotton room of a cotton gin house belonging to a cousin of the ex-governor. . ."³ The "frolic" and the fais-dodo have many characteristics in common. The most popular type of frolic was the wedding frolic.

Wedding frolics were usually more elaborate and boisterous than the ordinary "hop". The dance began after the wedding supper, though the bride and groom were not allowed to dance. About nine o'clock the ladies "stole off" the bride and put her to bed in the loft; later the young men "stole off" the bridegroom and put him in bed beside his bride. Dancing was resumed until daybreak.⁴

The most popular type of fais-dodo was also the bal de noce or wedding dance which was considered such an attraction that the operators of the fais-dodo strove "to have the bal de noce of a popular couple at his hall. Some couples pointed with pride to the fact that they had been paid to have their wedding ball

¹Anderson, "Folkways", LFM, I, p. 19.

²"As soon as they [the babies] dropped off to sleep, they were put on big beds, in a room in the back. There they either slept or cried, usually with less attention than they were accustomed to at home. The term fais-dodo, go to sleep, is said to have originated this way." Cajun Sketches, p. 153.

³George W. Cable, Creoles and Cajuns, (Massachusetts, 1965) p. 289.

⁴Anderson, "Folkways", LFM, I, p. 19.

at a certain dance hall.¹ At a "bal de noce", unlike a wedding frolic, the bride and groom danced. In fact the dancing began and centered around the new couple. "Le bal commence, comme d'habitude, par une marche reservee au cortege nuptial." Then the dancing continued for a day and two nights. "Le cortege nuptial dansait une serie de sept dances, valse, valse a deux temps, polka, mazurka, 'jig-a line', 'glide', et les lanciers. Il ya avait une promenade entre chaque danse."² After, everyone joined in the dancing.

An excellent description of a Northeast Louisiana wedding frolic can be found in the Richmond Compiler, a weekly newspaper published in Madison Parish.

After the supper the dance began. In deference to the ladies, the group danced cotillions first, but, ...the forrest [sic] boys don't fancy cotillions, they must have the reel--tall doings, and rapture to the full heart brimming ... [to the tunes of] "Roaring River", "Sick a Gettin Up Stairs", "Leather Breeches", "Mal the Wad", "The Devil Among the Tailors", "Dance All Night", etc...which they 'heel and toe' more rapid than horses seized with the stampede".³

For the bal de noce, the "...young folks occupied the floor", with the girls subjected to the strictest supervision and chaperoning from their mothers and the older women".⁴ Mr. Dennis McGee recalls how "the old lady was sitting near and she watched with big eyes. And when one left the dance with one's intended, the mother-in-law-to-be followed right at your heels with a lantern."⁵

¹Post, Cajun Sketches, p. 156.

²Elizabeth Brandon. "Moeurs et Langue de la Parouisse Vermillion en Louisiane," (Unpublished Ph.D. dissertation, Laval University, 1955), I, 149, p. 152.

³Anderson, "Folkways," LFM, I, p. 19.

⁴Post, Cajun Sketches, p. 153.

⁵Dennis McGee, the 78-year-old fiddle player from Eunice, Louisiana, is the father of twelve children, four of whom play musical instruments. He speaks French most of the time, but he does speak and understand English. He is a barber by profession, working now only three days out of the week and

Lauren Post relates:

No girl could ever leave the dance hall, once she had entered, until she left with her parents after the last waltz. "If a girl ever leaves a dance without her mother, she can never come back in". That was the unwritten law, more strictly enforced than almost any of the written laws. Some of the old folks tell regretfully of the passing of that custom.¹

Mr. McGee agrees: "That is how young girls were raised in those days and it was a good thing. It was much better than it is now. Nowadays, the boy blows the horn and she kisses me on the run and yells: "good-bye Mom!"

At both frolic and fais-dodo the men were held to a strict code of dress and behavior. Mr. McGee recalls "We danced holding close, but we had to have a handkerchief tied around our hand. You had to have a handkerchief tied around your hand because the girls used to wear corsets and out of respect for them the man wrapped a handkerchief around his hand so she would know no man had felt her corset bones through her dress." When asked if men were required to wear coats, Mr. McGee answered: "Absolutely. If one didn't have a tie, one had to tie a handkerchief around one's neck." The frolic required similarly formal conduct and attire: "Some have their shirt collars of so extensive dimensions and stiff, you can only discern that portion of the cranium above the upper extremities of the ears--some have scarfs or cravets (cravats) of a deep red hue.... The coat sleeves of some reach a little below the elbow."²

There are no references to the musical instruments used at frolics, but one can assume that the musicians used the fiddle as they did at the early fais-dodo. At some time, however the accordion entered Cajun music. Since the accordion was invented in 1822 in Germany, it seems likely that the instrument was brought to Louisiana by "a group of mid-western wheat farmers

enjoying his fishing hobby when the occasion presents itself. He has played the violin since he was fourteen years old and has performed with Amedee Ardoin and Angelas Lejeune. On July 4, 1971 he played along with Alphonse Ardoin in Canada. He recorded with his brother-in-law Sadie Courville.

¹Post, Cajun Sketches, p. 154.

²Quoted by Anderson, "Folkways", LFM, I, p. 21.

of German extraction [who] came into South Louisiana in the latter part of the nineteenth century when rice farming became economically practical."¹

The accordion quickly replaced the fiddle:

Although twenty years ago most people could name someone who used to play the fiddle (le violin) it was already becoming a thing of the past to play the violin at home for one's own pleasure.

The Acadian instrumental music which is now performed at home is played either on the accordion or the guitar.²

As interest in the "violin" diminished, so did interest in the dances and dance steps associated with fiddle music. The mazurkas, polkas, reels, cotillions, gallops and waltzes that the older folks thoroughly enjoyed are only remembered by a few. As Lauren Post states: "Only the oldest of the Acadians can now remember when anything but the modern dances such as waltzes, one-steps, and two-steps were danced."³

Dennis McGee is old enough to remember these dances and their steps, and because he is a violin player he also remembers the tunes. When asked about the Lancers he said, "This was not a dance nor a piece of music". Yet Post describes, "Les Lanciers or Lancier Acadien" as "a dignified square dance" which consisted of:

... five different moods of music for the five parts which likewise were danced differently, as indicated by their names or titles:

Premiere Partie.....	L'Avance
Seconde Partie.....	Petit Salut
Troisieme Partie.....	Grand Salut
Quatrieme Partie.....	Les Visites
Cinquieme Partie.....	Grand Chainé ⁴

The Lancers described by Post closely resembles the contra-dance described by Mr. McGee during an interview [see below pp.].

¹Catherine Blanchbit, "Louisiana French Folk Songs Among Children in Vermillion Parish," (Unpublished Master's Thesis, University of Southwestern Louisiana, 1970), p. 167.

²Ibid.

³Post, Cajun Sketches, p. 155.

⁴Ibid.

Mr. McGee was not familiar with the Lancers, but he was most eager to talk about other dances. He remembered well the "dance of the four corners of the handkerchief:"

... this dance was for the best dancer that walked. You see each man would dance each turn so that they could choose the best of them all. The best would then be the King of the dancers. Each one would spread a handkerchief on the floor, a white handkerchief about 24 inches square, on which he danced. The man would start dancing in one corner of the handkerchief [the one nearest] and then progress to a leap into the opposite corner. He continued to dance this way until the judge allowed him to stop. Then they would decide upon who had made up the most artistic and beautiful steps.

The jig, he said, was actually a reel. When asked if he had known any jiggers, he replied, "Yes, I knew the best dancers around here. They would stand face to face and when a jig was played they jigged 'all the way. '"

The waltz in two times he recalled quite clearly:

They danced in couples for a while, then they would move away from one another and turn in one direction, then in the other direction... that is why it is called the waltz in two times, because they turned in alternating directions.

About the mazurka, he reminisced: "I have danced the mazurka in the past, but I could no longer dance it. It is kind of like a buzzard when it begins to fly, or when it is attempting to get off the ground. It is a kind of lunging motion forward. Like a buzzard." This description may sound strange, but is not unlike the directions given by Miriam D. Lidster and Dorothy H. Tamburini, for teaching the mazurka:

Stand in place and rock forward onto the right foot on count one, letting the left foot come slightly off the floor; rock back in place on the left foot, count two, lifting the right foot, with the knee bent; on count three, brush or swing the left foot over the right instep and directly toward the shinbone.¹

Mr. McGee also described the polka:

The position is like the mazurka [but] the steps are not exactly alike. The varsouvienne, polka, mazurka, it's a different step. I couldn't do it [polka] if I wanted to.

¹ Miriam D. Lidster and Dorothy H. Tamburini, *Folk Dance Progressions*, (Wadsworth, California, 1965).

I can't anymore. They held the same position as for the [mazurka] dancing and turning three or four times together. Then the individuals within the three or four couples would come together and begin to seemingly scold one another and then they would move away from each other. At this time they would move away from each other. At this time they would hit their feet in back.

Here again the similarity between the Cajun dance and its European counterpart is striking. The directions given by Richard Kraus for teaching children the polka even included the "scolding" effect Mr. McGee mentions.¹

In the gallop, as Mr. McGee remembers it, The couples would move in one direction and then change direction [opposite direction]. They danced, four or five couples together. They called it the gallop you know "Ti gallop, Ti gallop". It is hard to explain because I have not seen it performed in sixty years.

¹ Richard G. Kraus, Folk Dancing, (New York, 1962).

Formation: Form a single circle of couples, with each girl on the right of her partner as they face the center (the girl is always on the right, unless otherwise specified). Partners face each other and join hands, with arms extended to the side at shoulder height.

Part One. (Music A)

Meas. 1--2. Moving to boy's left and girl's right, couples take two-draws toward the center (step-close, step-close) and then three light stamps in place.

Meas. 3--4. They repeat this, away from the center, starting with the boy's right and the girl's left: step-close, step-close, stamp-stamp-stamp.

Meas. 5--8. Action of Meas. 1--4 is repeated.

Part Two. (Music B)

Meas. 1--4. Each child claps his own thighs once with both hands, claps his own hands together once, and claps both hands against his partner's hands three times. The count is: knees and hands and one-two-three. This entire action is repeated.

Meas. 5--6. Each child lightly springs on the left foot in place, at the same time placing his right heel forward and shaking his right forefinger at his partner three times with a "scolding" motion. The action is repeated with the left heel and forefinger.

Meas. 7--8. Each child turns to the right, in place, with four steps, faces his partner and stamps three times.

Mr. McGee has not seen this dance performed in "sixty years", and, unfortunately, we have never seen it. As Marie Ruef Hofer deplores

The introduction of modern dancing into country inevitably forces out the old fiddlers (who cannot play the new dance-music, though they play the old dance-music irresistibly), and the older people, who can dance only the contra-dances.

The country folk dances, evolved from European dance types, have been driven by modern dances which appeal more to the young people, and the country musicians have been displaced by the juke-box and transistor radio.

Interview with Mr. McGee

D.² Quoi vous a dit pour ce violon?

M.³ J'ai dit c'était fou.

(played La Valse de la Bamboche)

D. Et combien vieille elle est?

M. Elle a quatre-vingts années cette valse-là.

D. Comment vous connaît?

M. Parce que j'ai appris ça avec mon vieux papa.

D. Oh oui.

M. Et lui, quand il est mort il avait quatre-vingt-six ans.

D. Elle l'est au moins, vieille comme ça?

M. Au moins quatre-vingts années à cent ans.

D. Et ton vieux papa jouait le violon?

M. Oui, il jouait le violon.

Là...ça peut faire mais c'est pas extra, vous vois. Si on aurait une autre violon avec ça, ça sonnerait un tas mieux. Ça serait plus ouvert.

¹Hofer, Polite and Social Dances, p. 15.

- D. On connaît. Mais c'est pour un étude comme on vous a dit. C'est juste pour....
- B.1 I would like to know how old he is?
- M. Who?
- B. Vous.
- M. Seventy-eight.
- B. Il y a combien années que vous jouez le violon?
- M. Well, j'avais quatorze ans et j'ai soixante-dix-huit ans.
- B. Quatorze ans.
- M. J'avais quatorze ans quand j'ai commencé. Soixante-quatre ans, sixty-four years. T'en veux une autre?
- D. Oui. Vous connais des airs qu'étaient là avant, comme des mazurkas?. Vous pourrez nous en jouer?
- M. J'connais pas si j'peux jouer.
- D. Allons en essayer une.
- M. Une mazurka?
- D. Ou une polka si vous avez un bout de polka.
- M. Allons voir. Ouvrez-les (tape recorder) à cet' heure. J'vais voir si j'peux l'attraper avant. Cette-là est jolie, mais plus vieille qu'ça. Ça c'est vieux, ça. (plays the mazurka) J'peux p'us les attraper. J'les joue pas trop bien. (plays Polka and Gallop) Ça, moi j'ai fait. Ils ont tout changé ça. C'est tout changé.
- D. Ça les joue plus pareil.
- M. T'as joué l'autre danse avant?
- B. Non. Vous voulez l'entendre.
- M. Tout ça j'ai fait, ils ont tout changé ça.
- D. Une Reel à cet' heure.
- M. Oui. Une reel--c'est une cotillion, c'est pas une reel.

- D. Cotillion (plays the Cotillion)
- M. Une cotillion, ça. Ça dansait ça en contre-danse. J'connais pas comment ça les dansait ça, les cotillions.
- D. Comment ça se fait s'appelait ça une contre-danse?
- M. Une cotillion.
- D. Oui, oui, mais ça dansait ça en contre-danse.
- M. Les contre-danses, là, tu connais comment c'était. Ça se plaçait à huit. Les salles des autre fois c'était des petites salles, ça pourrait pas dancer plus à huit ou à six. Ça fait, ça prenait une fille et ça se plaçait deux paires, deux paires l'autre bord, et une paire à chaque milieu. Tu vois une paire chaque bout. Ça faisait famille en ronde. Tu vois quand ça prenait à jouer, ça criait "famille en ronde! Ha! Ha!" Ça faisait famille. Là s'allait un bout, là où la fille était, ça revenait, ça faisait le tour et tu venait où elle était. Là ça avançait à deux paires contre l'autre là, la fille passait entre les filles et elle revenait là, elle venait et elle tournait avec son padna (partner). Là, ça faisait, s'attrapait la main, ça faisait, il la tournait deux ou trois tours, elle le retournait à l'autre bout. Là elle prenait l'autre garçon à l'autre bout et elle venait. Là, elle tournait là-bas et elle tournait avec, l'autre garçon, chacun son tour.
- B. Boy! It was complicated!
- M. Ce serait joli capable d'montrer tous ces danses. Si j'pourrais avoir des vieux. Y'a plus d'vieux qui pourrait danser ça.
- D. Tu connais un. Vous serez d'accord d'aller au collège si vous pourrez avoir les jeunes? Vous autres pourrez l'faire. Les Jeunes pourraient l'faire si vous les expliquerez.
- M. Oui, faudrait un homme qui connaît la danse, qui connaîtrait combien d'avances, combien de famille y'a dans la danse, tu vois, parce que t'as deux familles pour faire. Pour faire la famille pour commencer. Là, tu danses deux avances chaque deux paires, ça fait deux avances ensemble. Là, ça refait famille; là, ça refait un autre avance; là, ils ont fini la danse. Ça fait trois avances et deux familles dans la danse.
- D. Vous avez dansé ces danses?
- M. Oh, oui!

M. C'était des Irlandais, et c'est Irish-French. Ça venait d'Irlande et France. Tu vois c'est tout mêlé, là. Tu vois mon grand-père, là, j'crois qui parlait pas un mot anglais. C'était français pur et Irlandais. Le père de mon père à moi, tu vois, y'aurait deux cents années passées de ça. J'ai jamais connu mon vieux grand-père. Il est mort, j'pense, mais j'étais pas au monde encore.

D. Et votre nom, c'est Denis?

M. Dennis. D-E-N-N-I-S.

D. Parce que je croyais ça. Sur les records, c'était Dennis. Et vous êtes un garçon à qui?

M. John McGee. You got it on? (the tape recorder)

B. Yes.

M. Mais là. Il est après entendre tout ça on dit.

D. C'est ça on veut.

B. On veut l'histoire.

M. On va jouer une petite valse de cent dix ans pssés. La valse de Guilbeau Pilloquin, un homme de guerre. Il était dans la bataille de Civil War, et il a deserté, et il est gone, il a quitté, il s'est sauvé marron, et ils l'ont attrapé. Dans c'temps là, ça tuait un homme si il quittait la guerre. Et ils l'ont amené là. Ils ont fouillé sa fosse et ils ont mis son cercueil là; il s'a assis d'sus le cercueil et il a joué. Il les demandé de le quitter jouer une danse.

D. Et quoi il a joué?

M. Une valse de violon. Ça fait, ils l'ont quitté jouer cette valse et quand il a eu fini de jouer la valse ils ont foutu une balle et ils l'ont jeté dans le trou. C'est ça s'appelle Guilbeau Pilloquin.

D. Pilloquin. Vous êtes un vrai trésor, vous connais.

M. J'connais tous ces affaires-là par coeur, tu connais; mais j'si manière oublié une partie de ces affaires parce que j'en parle pas.

D. Pense qu'non.

M. Personne ne dit pas rien pour ça parce que y'a personne qui connaît rien de ça. Ça qui reste, c'est moi qui l'connais. Y'a plus de vieux comme moi pour dire, les quelques vieux il y a sont pas familiers dans ma famille. Pas rien. Ça fait moi, c'est moi qu'connais plus dans toute l'affaire. Et j'vas jouer cette valse-là.

- D. La Valse à qui?
- M. Guilbeau Pilloquin. (plays the waltz of Guilbeau Pilloquin)
- B. Ça, c'est joli aussi.
- M. C'est une jolie valse, jolie vieille valse. Ça se danse plus parce que les autres fois ces valses là, tu les dansais, tu faisais un tour ou deux, puis là tu prenais, tu ballotais. Ça appelait ça le ballottage. La vieille femme avait une robe qui traînait là-bas en arrière là-bas, elle. Des fois, elle marchait sur sa robe pour danser.
- D. C'est ça, la valse à Guilbeau Pilloquin. Il était Confederate, j' pense.
- M. Il était un Confederate, oui, le Civil War. Il était marron, mais ils l'ont attrapé, ils l'ont ça fusillé. Ça appelait ça fusiller. ça l'homme tuait.
- D. Tu connais pas d'autre histoire qui serait connectée comme ça avec la musique qu'vous nous donnerez?
- M. Hum! Mais la j'connais pas. Peut-etre si je jonglais, mais faudrait que je jingle un tas. J'oublie, tu connais. Quand t'attrape soixante dix-huit ans, tu viens maniere foutu. Tu perds ton esprit.
- B. Oh! Non! Peut-être il connaîtrait l'histoire de la Valse à Ti't Dame Hanks?
- M. A Ti't Dame? Arrête voir. (Dad sang and whistled the tune and after a short while Mr. McGee recalled the tune and then not completely or fluently.)
- D. C'était l'histoire. Vous connais pas l'histoire à Ti't Dame?
- B. Pourquoi c'est appelée ça?
- D. Y'avait une Ti't Dame Hanks.
- M. Oui, oui! On jouait ça moi et Angelas Lejeune. Je me rapelle plus de son histoire. Plus que ça-là. La maman disait "Alice prépare-toi. Je l'vois que s'en vient, grand rex sur Henri avec la djog au plumbeau et l'chapeau sur un côté." La danse, je peux plus me l'attraper comme il faut....
- D. L'histoire, moi j'ai pas entendu; doit pas être vrai. Quelqu'un m'a dit que le soir avant Angelas a parti pour aller recorder cette chanson, qu' Ti't Dame avait été et il l'avait chanté comme il la voulait chanter, mais c'était peut-être pas vrai. Quelqu'un m'a dit ça.

M. Non...parce qu'on a parti d'Opelousas quand on a quitté pour aller jouer ça. Mais Angelas la connaissait parceque on la jouait souvent avant ça, ouï. Et là, j'connais pas. J'peux jouer des danses en masse, mais j'connais pas les histoires. Y'a juste la danse du Sauvage Perdu. Ça c'est une danse j'peux jouer. (began retuning his violin for this particular tune)

D. Pourquoi c'est appelé la danse du Sauvage perdu?

M. Il appris à jouer ça sur son violon dans le bois. C'était un sauvage.

D. Un sauvage?

M. Il appris à jouer ça. Il a joué ça jusqu'à il était pas perdu. Il s'a perdu et il a joué ça jusqu'a quelqu'un l'a trouvé. Il était assis sur un chicot, il a joué cette danse. C'est pourquoi ça appelle ça la danse, la reel, du Sauvage Perdu.

D. Oh! C'est une reel?

M. Une reel...Ces grands joueurs de heure pourraient pas partir une danse comme il est accordé. Pas une danse. Et là, c'est la seule une valse et une reel qui jouent comme ça. Deux danses qui jouent comme il est accordé, c'est tout. Elle est bien malaisé à jouer aussi, je peux dire. (plays La Reel de Sauvage Perdu)

(Questioned about his opinion of an accordion player heard earlier at Fred's Lounge in Mamou, he said,)

M. Je peux pas te dire, Madame. J'connais pas. J'aime pas son jeux, pas la manière il joue. Son accordion est trop bas, trop bas. Y'a un (seal) qu'il a baissé deux lettres plus bas. Elle sonne trop un gros son.

D. Qui c'est le meilleur joueur vous avez entendu dans votre vie, d'accordéon?

M. C'est chose, là-bas à Lafayette, là: Aldus Roger. Aldus, à mon goût à moi. Et là, chose là, Mark Savoy est bon, mais il joue trop vite. Il a pas de mesure.

D. Comment Angelas (Lejeune) était?

M. A c't heure, j'vas jouer une valse. Et là, j'connais pas si je peux jouer. J'vas jouer la vieille valse à mon défunt papa et son papa à elle, défunt Erase Courville et défunt John McGee. C'était mon père à moi et ça jouait les deux cette valse-là. Ça aimait beaucoup cette valse même. Quand mon vieux papa a venu à mourir, j'étais chez lui le voir et il m'a demandé pour que je joue. Et j'ai promis d'le jamais jouer pour quelqu'un q'était après mourir. Il a pris à

brailler ce pauvre vieux. Ça m'a cassé l'coeur. J'ai joué cette valse pour lui et j'ai dit ça. J'ai dit: "Pop, si t'as pour brailler, j'veux pas la jouer." Il dit: "Ça fait pas rien. Joue-la. J'connais j'ai pas longtemps à rester." C'est vieux, oui. Ça, Valse à Pop. (Mr. McGee cried when he told us about this tune.)

Second Interview with Mr. McGee

D. Vous avez déjà vu danser dans les quart'coins du mouchoir?

M. Oui.

D. Quoi c'était ça? Une jig, eh? Ça jouait quel air? Quoi c'était?

M. C'est une reel.

D. Une reel?

M. C'est juste for one, that.

D. Vous a connu des bons dancers des jigs?

M. Oui. J'ai connu les meilleurs danseurs qu'étaient dans l'd'ici, parmi nous autres. Défunt Angela Frugé et défunt son grand-père à elle, c'est un jiggeur. Sa grand-mère. Les deux jiggaient, l'vieux et la vieille. Ils auront planté là, figure à figure, là, ils l'ont joué un jig, ils ont jiggé "all the way."

D. Monsieur qui?

M. David Courville. Y'avait un ici, au Bayou des Canes, s'appelait Ti' Xénon Darbonne. Lui, il dansait et puis là, il levait son pied, et il cognait dans sa main. Ç c'était le meilleur danseur q'a marché sur deux pieds. Et Oscar Comeaux, il est mort à c't heure, ça c'était un bon danseur aussi. On a eu plusieurs des bons danseurs parmi nous autres. Les danseurs de reel et de breakdown, des jigs, tout ça-là. Mais la jig, et la reel, et l'breakdown, c'est danse différent steps. Le step était pas pareil tu vois. Le s'allait comme ça et la reel ça cognait leurs talons comme ça et leurs pieds (alternating finger and heel of the feet in the heel and toe action) par terre. Et ça sonnait joli, joli; ça suivait la musique du violon avec leurs talons et leurs bouts de pied.

D. Manière comme un tap dance?

M. Oui. Manière comme un tap dance, mais c'était plus vite que ça. Ça c'était joli. Oui, y'a toutes sortes de manière pour danser.

B. Et la valse à deux temps?

- M. Ça s'attrapait à deux une paire, une fille et un homme, un garçon, et ça dansait un bout de temps, puis là, ça se lâchait, et ça tournait sur un bord, et ça tournait sur l'autre bord. C'est ça qui fait ça appelle ça la valse à deux temps parce que ça tournait sur deux bords. Tu vois un bout de temps sur un bord et un bout de temps sur l'autre, deux temps. Et là, y'avait tout sorte de manière pour danser des autres fois.
- B. Est-ce-qu'il y avait une danse qui s'appelait le Colinda? Ou c'est rien qu'un nom ça?
- M. C'est un nom seulement, Colinda. C'est des fous q'a fait ça sur un record. C'est la même danse j'ai fait Madame Young avec. T'as entendu le record de Madame Young, mais Colinda, c'est la même danse de Madame Young. Same time, I make Madame Young and Ma Creole Sweet Mama. C'est ça les deux premiers morceaux j'ai fait de tout.
- B. Ma Creole Sweet Mama, c'était avec Amédé Ardoïn?
- M. Non, c'était avec Sadie Courville. C'était twin violons, ça.
- B. Juste le violon? Et là, les danses que vous avez fait pour moi l'autre fois, savez-vous comment ça dansait le Mazurka?
- M. Moi, j'ai dansé les Mazurkas, mais j'ai dansé les Mazurkas quand j'étais jeune. Mais j'pourrais plus le danser, moi. C'est une danse qui va manière comme un Carencro quand il veut se lever. T'as vu un Carencro quand il veut s'lever? Ça va manière en tirant, comme un Carencro.
- B. Side by side.
- M. Non. Ça s'attrapait, une fille et un garçon, pareil comme quand tu veux valser une valse.
- B. Ça dansait figure à figure?
- M. Oui. Oui.
- D. They do that in square dancing.
- M. Well, le square dansé, tu te tiens tout le temps.
- D. Non, mais des bouts.
- M. Oui. Quand tu vois ça fait l'avancer, ça avançait. Ils sont une paire qui s'avance. Là, la fille passait entre l'autre garçon et la fille, et elle va à l'autre bout à place de l'autre fille qu'est là-bas. Là, elle se revient et ça se passe entre les autres. Là, ça revient; là, le même garçon qui est au bout ici avec cette fille, il revient et tourne deux ou trois tournés avec la fille, tu vois, par la main. (He indicated that the hands were held level with the

shoulder when turning while holding hands.) Et là, ça ravance encore. Quand ils ont fini ça, ils ont fait trois avances comme ça. Ça refait famille, ça place à la famille.

B. Mais c'est ça que vous avez appelé l'autre fois le contre-danse?

M. C'est ça, c'est une contre-danse.

B. Mais le Mazurka était différent?

M. Oui, le Mazurka et le contre-danse, that's a different case, ça se lâchait pas. Pas le Mazurka, non c'est pareil comme valser. Tu valse avec quelqu'un. Pas à cette heure, ça connaît plus quoi c'est valser. Ça "cocobille."

B. Et le Polka?

M. C'est la même affaire. Ça se tient pareil comme le Mazurka.

B. Et les pas? C'est les mêmes?

M. Les pas, c'est pas tout à fait la même chose. La varsouvienne, polka, mazurka, ils a different step.

B. Et le polka, comment ça se fait?

M. Ah, mais là, je pourrais pas le faire quand même si je voudrais. Je peux plus. Et là, je me rapelle pas le polka, grand chose. Mais la polka ça s'attrappe pareil comme. Mais ça dansait et ça tournait deux ou trois tous ensemble. Puis là, ça s'avavançait un petit bout, ils étaient deux ou trois ensemble, tu vois, trois ou quatre paires ensemble. Là ça avançait une sur l'autre, puis là c'est comme si ça se narguait. Puis là, ça reculait. Puis là, ça cognait leurs pieds in arrière là bas. C'est comme ça, c'est le mieux. Je me rappelle c'est comme ça s'allait, ça se faisait. Et la polka, elle, "put you little foot right there," tu vois. T'avançais un petit bout, puis là, tu cognais ton pied sur la plancher. Tu reculais en arrière et tu cognais ton pied sur la plancher. Ça c'était la varsouvienne, "put your foot right there."

B. Et le galop?

M. Ça s'en va. Ç'allait, tu connais si loin comme ça pourrait dans un coin, puis là, ça partait sur l'autre sense. Là, ça venait sur comme ça, ça faisait le tour. Mais ils étaient quatre ou cinq paires qui ensemble, ils dansaient, tu connais. Ç'appellait ça le galop. "Ti galo, ti galo." C'est joliment dur à expliquer. Y'a soixante ans j'ai pas vu ces danses, moi. Mais je me rappelle toujours comment ça se dansait.

B. Et le reel?

M. Là, ça se dansait juste les hommes tout seuls. Un homme dansait ça, tout seul.

B. Une reel?

M. Oui, ça c'est pour le meilleur danseur qui marche, tu connais. Ça fait, un homme dansait. Ça les fait danser chaque un tour, et le meilleur, c'est lui qu'était le King dans les danseurs souvent. Ça venait, et ça se placait, et ça dansait là, ça étendait un mouchoir. Mais ça étendait par terre un grand mouchoir blanc, à peu près grand comme ça. Je pense square. C' le mettait par terre un homme venait, il se plantait et dansait su'l coin de ce mouchoir Ici (indicating nearest corner), là juste, il sautait sur l'autre coin là-bas l'autre bord, sans manquer son pas. Il faisait ses pas l'autre bord; là, il venait sur le coin, sur cela icite (indicating first corner) et dansait là, il faisait ça pour un bout de temps, jusqu'à le juge y donnait time s'arrêter, tu vois.

D. Ça jugeait ça voir quel....

M. Là ça jugeait quand il avait trois ou quatre qu'avait dansé quel qu'avait fait les meilleurs des pas, jolis pas, parce que le monde des autres fois, ça connaissait faire des pas. Ces tap dances, c'est rien, non, près de ces danses. Il y avait un vieux homme ici, dans Mowata, nommé Bet Miller (Millair), il est mort y'a plusieurs années, ça, c'était un bon danseur. Il connaissait quoi faire avec ses pieds, lui. J'ai joué souvent pour lui danser des reels.

B. L La reel du Sauvage Perdu que vous avez joué pour moi, l'autre fois, ça pourrait danser ça--

M. Oh, oui! C'est pareil comme les autres reels ça, except c'était un reel étranger. Ça venait d'un bougre, ce sauvage-là, c'est un sauvage qu'a inventé ce danse. Il appris à jouer cette danse là. Il était dans le bois. Il a joué jusqu'à tout son violon a décordé, you know, out of tune. Et quand ils ont trouvé c'est ça, il était après jouer ce danse-là. Et son violon était accordé comme ça. Et là, ça sorti la reel du Sauvage Perdu. C'est pour ça c'était nécessaire de la changer. Faut tu l'accordes, tu connais, comme il était accordé.

B. Avez-vous déjà attendu pour les lançiers?

M. Les lançiers, oui. Mais ça, c'était pas la musique, ni une danse, ça c'était des chasseurs, les chasseurs au chevreuil.

B. Y'a pas une danse comme ça?

- M. Non, pas que j'ai connu. Tu connais lancer? Connais pas. Ça veut dire chasser, mais les lançiers, ça c'était des chasseurs aux chevreuils. C'est ça, moi, je peux dire.
- B. Le Mazurka que vous avez joué pour moi l'autre fois, savez-vous le nom?
- M. Non, j'connais pas. Ça s'appelle ça le Mazurka Française.

Basic Dance Steps as Recorded Today

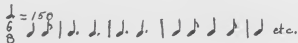
- | | |
|-------------------------------------|-------------------------------------|
| 1. Waltz | $\frac{3}{4}$ ♩ ♩ ♩ ♩ ♩ ♩) |
| 2. Mazurka | $\frac{3}{4}$ ♩ ♩ ♩ ♩ ♩ ♩ |
| 3. Polka | $\frac{2}{4}$ ♩ ♩ ♩ ♩ ♩ ♩ ♩ ♩ ♩ |
| 4. Gallop | $\frac{2}{4}$ ♩ ♩ ♩ ♩ ♩ ♩ ♩ ♩ |
| 5. Varsoviennne | $\frac{3}{4}$ ♩ ♩ ♩ ♩ ♩ ♩ |
| 6. Two-step
(Square Dance Style) | $\frac{2}{4}$ ♩ ♩ ♩ ♩ ♩ ♩ |

Rhythms to the Different
Dance Tunes
According to Mr. McGee

1. Waltz



2. Mazurka



3. Polka



4. Gallop



5. Cottillion

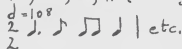


6. Waltz

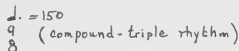


$F^\sharp, C^\sharp, F^\sharp, A^\sharp$ (retuning)

7. Reel



8. Waltz



Louise Fisher

This report, written by my grandfather, Samuel Albert Risley, was found among some family papers.

Samuel Albert Risley was the second son of Rev. A. L. and Charlotte F. Risley. He was born in Danville, Illinois on March 17, 1842 and died in Springfield, Missouri on March 3, 1894.

He was a student at McKendree College at Lebanon, Illinois and nineteen years of age when the Civil War began. With his older brother James, he at once enlisted for three months service and afterwards enlisted for additional service until the end of the war.

He served as a member of General Frank Blair's Rifle Battalion and for his courage was chosen as a bearer of dispatches for General Lyons, carrying them ironed inside his shirt collar. At the second call for volunteers, he enlisted in the 117th regiment, Illinois infantry. Later at Memphis he was transferred by General Grant to the U. S. Signal Corps. He served for some time as telegrapher at General Grant's headquarters. He also served at the siege and capture of Vicksburg and from there to Louisiana with the Department of the Gulf.

Following the Civil War, he served as editor of the paper and as postmaster in West Plains, Missouri. He also spent several years in Bluefields, Nicaragua, where he served as manager of a banana plantation.

Capt. Frank W. Marston

Chief Signal Officer

Dept. of the Gulf

Captain:

I have the honor to report that on the 14th day of December 1863 in accordance with instructions received from office Chief Signal Office Dept. of the Gulf, myself and eight men, designated in S. O. 12 O. C. S. O. ¹ Dept. of the Gulf, proceeded with necessary implements [sic] for the investigation of the salt mines situated on Galtman's Bluffs eight miles South S. E. of New Iberia. ² The party started from New Iberia at 7 a. m. in the 14th inst. and proceeded without interruption to Peebles Plantation, where informa-

¹Office of the Chief Signal Officer

²Weeks Island

of our fire greatly outnumbered, mounted and rapidly retreated into the woods back of the bluff, leaving the camp utensils, one wagon, one mule, 3 carbines, 2 sabers, 2 sets of wheel harness, 1 large iron kettle and about 100 feet of picket rope, all of which we retained possession of. About 100 yards from the camp to the rear we overtook a wounded man who was endeavoring to escape. We did not succeed in capturing any of the horses as they were all led or rode off, except one which was wounded and which we shot.

We harnessed one of the horses of the party to the wagon with the mule taken and placed the wounded prisoner and captured equipment in it, and took up our line of march for the mine situated about 12 miles from the rebel camp S. E.

Concerning the mine, I have the honor to report that there is a large excavation on the side of the bluff and large quantities of salt in the rock are visible, no apparatus for curing or making the salt are there, save furnaces made to accomodate an iron kettle, all of which were easily toppled down, no mortar being used in their construction. As we found nothing to destroy save these furnaces, we destroyed nothing and having searched the neighborhood for the reported contrivances for salt making in vain, we returned to New Iberia which we reached at 6 1/2 p. m. Great praise is due the men of the party for the manner in which they conducted themselves during the entire expedition. I would recommend that Private Lander be granted a furlough as he desired to visit his family in Hampton, Mass.

The prisoner and property captured by the expedition I have turned over to Capt. S. M. Eaton Field Detachment.

I am Captain

Very respectfully

Sam A. Risley, Sgt.

A PLEA FOR NATHANAEL GREEN PAPERS

The Rhode Island Historical Society, with the support of the National Historical Publications Commission and the co-sponsorship of the Clements Library at the University of Michigan, is engaged in collecting photocopies of all extant papers of the Revolutionary General, Nathanael Greene (1742-1786). The assembling of photocopies of original manuscripts is preliminary to a letterpress edition of selected papers to be published in several volumes during the next five years and an eventual microfilm edition of all manuscript material that will be excluded from the printed volumes.

It would be appreciated if anyone possessing letters to or from Greene or having knowledge of such letters in private hands (or in public repositories whose holdings are not listed in the National Union Catalog) would notify The Rhode Island Historical Society. Please address communications to: Richard K. Showman, Editor, Nathanael Greene Papers, 52 Power Street, Providence, Rhode Island, 02906.

tion was relied through the negroes on the plantation of a Confederate cavalry force numbering from 15 to 18 men fully armed and equipped who were reported encamp on the bluff near the mines. Deciding to test the strength of the rebel force, I instructed Private Lander and three men to go to the point of timber on the S. E. side of the bluff, and make hostile demonstrations, keeping their number carefully concealed, but to hold their position if at all possible until myself and the residue of the party learned the full number of the enemy and the position of their camp. Private Lander proceeded with his detachment to the position designated and opened fire upon the picket line of the enemy with repeating carbines. The fire being rapid and partially successful wounding one horse. The enemy was deceived in regard to the strength of the attacking party, and withdrew their picket line some 1500 yards to the rear to a line of brush wood and formed a line fronting Lander and party of the entire strength of the detachment.

A scattering fire was kept up by Lander and men, and was returned by the rebel force for some 15 minutes in which time myself and party had gained the point above the rebels, designated by the figure three (3) on the accompanying chart, and were in position to overlook the rebel force, discover their whereabouts and number, without being exposed or discovered. The force consisted of 14 men, one officer and 20 horses. They were formed in a line E by so fronting Lander, with their right rear on my left. J. Wilson of my party suggested to me to fire a rocket into their line, and as our retreat in case it was necessary, was secured. I followed this suggestion and a 2 3/4 Y Cengreve flanged rocket was fired directly into the center of their line, and by a fortunate accident, the stick having become detached struck against a log and bursted in their midst (I had first taken off the parachute) the rocket being followed by a rapid fire from the party under Lander and myself. The rebels were thrown into confusion, and broke their line into two divisions the right retreating to their camp, and the left retreating by the west road to the heavy timbers on the bayou bottom. The party retreating on the camp numbered 9 men with the officer and as our party now nearly numbered the same, and had the advantage of superior arms and of the uncertainty of the rebels as to our numbers, we were determined to attack them. Lander having joined me we proceeded to within 200 yards of their camp without molestations, when Private Lander having exposed himself received a flesh wound in the thigh though not so serious as to disable him from bearing a part in the skirmish. We got a position behind logs and trees and opened a brisk fire, while Lander and Walls made a detour to the right, armed with repeating carbines and opened a brisk fire on their flank. The rebels then evidently considering themselves, from the rapidity

CHRISTMAS AND NEW YEAR IN RURAL ACADIANA FIFTY YEARS AGO

Thomas J. Arceneaux

Half a century ago, my native community halfway between the then small City of Lafayette and the Village of Carencro, was typically Acadian. At that time, practically all the people were of Acadian extraction with the main exception of the blacks and they, too, were Acadian in a remarkable manner since they descended from the former slaves of pioneer Acadian families from whom they had inherited their language, French, their religion, Catholicism, their family names, and their joie de vivre.

We were, as judged by present-day standards, all very poor, yet we lived in a land of abundance. At that time, winter was the great season for feasting. Hogs, poultry, and wild game contributed to the development of a superb cuisine. And, among our very best cooks were the black women. Even in the most humble homes, feasts fit for kings were commonly accepted occurrences, especially during the holiday season.

Christmas was a great religious feast. All went to Mass at the parish church, and the dinner for that day was much like the usual Sunday meal. Children were generally treated to gifts of fruits, such as apples, oranges, and bananas not by Santa Claus, but by L'Enfant Jésus. Christmas signaled the beginning of the holiday season which reached its climax on New Year's Day, the day for celebration and for gift giving.

There was no Santa Claus, but le bon Saint Nicolas never forgot the children on New Year's Day. Gifts, or étrennes, consisting of dolls, little wagons, etc. and store-bought candies were to be found by the children upon awakening in the morning. Then, the older members of the black community were always remembered on that great day. They too received their étrennes in exchange for long and elaborate New Year wishes of health, prosperity, happiness, a litany that always ended with, "And paradise at the end of your days". These étrennes usually consisted of strong drinks of whiskey for the men and an assortment of kerchiefs, socks, etc. for all.

The New Year celebration generally started with the shooting of fire crackers and Roman candles on the eve of the great day and continued with attendance at an early morning mass on the day itself. Then came the New Year breakfast, and what a breakfast: Homemade biscuits, country butter, café au lait, boudin, and hog head cheese.

The New Year dinner too was a feast to be remembered: roasted suckling pig, chaudin (stuffed stomach of a young hog), baked

chickens and ducks, ham, rice dressing, store-bought bread, country butter, winter vegetables, baked sweet potatoes, wine, and ambrosia and homemade cakes for dessert, followed by the usual demitasse of pure black coffee made from home roasted beans. Then there was always an abundant assortment of pecan and bene (sesame) pralines as well as popcorn balls for the children and other visitors who always came during the daylong celebration.

The afternoon of New Year's Day was devoted to visiting with the married children and their families and with other close relatives. Friends dropped in to extend good wishes for la nouvelle ann  e and, of course, to have a cup of black coffee or to drink toasts to the New Year. The jug of whiskey and bottles of homemade cherry bounce were always available for use as necessary ingredients for the long and often repeated New Year toasts. Children were frequently given tastes of cherry bounce, but as a general rule, they had to be satisfied with an abundance of homemade goodies. They also took great delight in admiring and playing with each other's toys.

No degree of happiness could ever equal that of the children and the adults of my early days in the then unsophisticated, isolated Acadian area of Lafayette Parish. "The richest were poor and the poorest lived in abundance!" an abundance of the best food in the world, an abundance of goodwill between races, an abundance of true love of God and neighbor. That was Acadian rural Louisiana before the days of Santa Claus, good roads, cars, rural telephones, rural electric power, radios, and television, before the migration of other ethnic groups attracted here by the rapidly developing oil industry before the urbanization of once predominantly agrarian communities. In the name of progress, we have gained much that is good, but we have lost much of the charm, friendliness, and real Christian love that was ours in abundance through the year, and especially so during the Holiday Season when le Jour de l'An was the main day for feasting, for gift giving, and for expressions of good will and best wishes.

QUERY

Mrs. Charles F. Pucheu, 226 Venus Drive, Lafayette, Louisiana, wants to know who were the parents of Gabriel Dogue m ca 1775 Marie Louise Fortune. Their son Etienne Dogue (of Illinois) m Sept. 14, 1802 Marie Beausargent dau. of Alberto Beausargent and Louise St. Louis. Was Alberto Beausargent also married later to Marie Louise Plichon? Francisco Meunier m late 1700's Lacroix. Who were their parents?

by Edward T. Seyborn

Idlewild was built by George Haydel for his daughter, Mrs. Evelina Haydel Briant. It was started in 1850 and completed in 1854. There is no record of his having employed an architect or having imported any skilled labor. It was probably a "do-it-yourself" job, using local workmen, most likely slave labor, and making practically everything on the job, as evidenced in the hand planemarks on the doors, for example.

Mistakes could not be avoided, however, even in that day of conscientious workers. The builders overlooked the fact that the chimneys would not be the same size, and a hole was left in the floor and ceiling of the living room and the room above. The living room ceiling is still patched today, and some patching can be seen in the ceiling of the room above. The floor patches have been obliterated by the repairs.

Most of the old houses of this area were built entirely of cypress, but not Idlewild. Mr. Haydel used pine for all framing, interior floors, walls and ceilings. This long-leaf pine was probably brought to the site by sailing vessels, since this era then depended heavily on coastal sailing vessels for its trade with the rest of the country. The pine lumber industry of Louisiana and Mississippi was not developed at that time so that this pine very likely came from one of the Atlantic states. Most of the rooms at Idlewild retain the original random-width flooring.

The advantages of cypress were well known to the builder who used it for all the exterior. He used it also for all interior trim--the moldings, doors, mantels--because it was easier to work than pine. Every room was provided with window doors which gave the room access to the galleries.

Originally the house consisted of nine rooms, six downstairs and three upstairs. The usual outside stairs to the garçonnière started from the upper balcony at each end of the house, and, curving, landed at the ends of the front gallery. The back gallery had a flat roof, access to which was provided by the middle back dormers. What is now the kitchen was the plantation storeroom, the kitchen being in a separate building about 150 feet to the east of the house (some of its brick foundations can still be found under the grass). The inside stairway obviously was not in the original plan, but was added either during construction, or shortly after.

In the absence of written records most information concerning the house comes from stories told within the family. One such story confirms the existence of outside stairs in the early 1870's when my father was in his early teens. He was awakened late one night from his upstairs bed by someone who had slipped up the outside stairs. It was the younger "problem" brother of an influential local planter and political leader. The young man informed Dad that he had just shot a man and begged to be moved across the river where he could hide out until his older brother smoothed things over. In true Tom Sawyer fashion, they slipped down the stairs and crossed the river, no one else being the wiser.

Idlewild underwent three major changes, the first of which was probably the transfer of the kitchen to its present location in the room that was the schoolroom. Another change became necessary when a hurricane blew down the door which gave access to the back gallery roof-deck, damaged the back-center dormer, and tore off part of the roof. The roof was rebuilt, and it is now, without the center dormer. The center opening and the flooring extending into the attic were the only evidence that the dormer had ever existed, an evidence which was removed when we installed a door and floored the attic for better storage space. The third change was the removal of the inside stairs and the upper portions of the balconies, a change probably made necessary when repairs were needed and no money was available.

The first bathroom was installed about 1900 when my mother came here as a bride. Early bathrooms usually were placed in the back of the house with no thought of accessibility. Idlewild was no different, and a small lean-to was added behind the back bedroom. When, many years later, a second bathroom was considered, my dad emphatically stated that he wanted no more carbuncles on the house. This same bath is still in use, and anyone who thinks the present fixtures look "antique", should have seen the originals.

In 1920, because of her love for Idlewild, my Aunt "Willie" (Mrs. F. B. Williams) generously arranged for extensive repairs to foundations and sills and for the installations of new gallery floors and a new roof. This work saved Idlewild.

A few changes were made in the process: the flat roof over the back gallery was replaced with the present sloping roof, built to cover the kitchen entrance and the lean-to bathroom. The upper balconies at the sides of the house were also replaced. The idea of putting the outside stair back was also entertained, but eventually abandoned. And the house was wired for electricity.

In the days before the automobile, the horses frequently had the run of the yard so that a small area adjoining the house would

be fenced to provide the lady of the house with a flower garden. At Idlewild, because of the closeness of the public road, this fenced area extended the width of the house to the road. The horses could pass behind the house to go from one end of the yard to the other, but people were inconvenienced, especially in bad weather, by having to walk between the frontsteps and the carriage, or later automobile, at the side of the house. No one thought that with the coming of the automobile the need for the fenced front yard no longer existed, so my mother consulted Mr. Felix Hebert, the head carpenter, about steps at the end of the front gallery. Mr. Felix misunderstood her question, went out to measure, and reported that the steps could be built in the space available. When he learned that her concern was for the appearance of the proposed addition he reached into his remarkable supply of words to assure her: "The steps won't at all disguise the looks of the front gallery!"

A few years later the second bathroom was installed in the space occupied by the kitchen pantry. Since it was impossible to operate the household without a pantry, a portion of the service entrance adjoining the back gallery was enclosed. It is still part pantry, but also part utility room, and the household still could not operate without it.

In 1938, the house was 88 years old and still had no closets. At that time, we added a third bathroom and built closets in each of the downstairs bedrooms. The closets were added without changing the general appearance of the rooms by partitioning off a small part of the front bedrooms, and by using the space gained where the chimney was removed from the back bedroom. This chimney had settled and cracked and had become a headquarters for termites. Even then, my mother consented very reluctantly because, years before, when she had asked Mr. Felix Hebert if the house was safe in case of a storm, he had answered that the chimneys were three anchors that could not be budged. I removed one of the anchors, but neither Hilda in 1964 nor Betsy in 1965 budged the remaining two.

In 1930 the house was also piped for gas, butane at first and natural gas some fifteen years later. The first kitchen cabinet was built then.

What did we do in 1964? Structurally, very little. But an enormous amount of restoration was needed, for while the house was basically sound, there was an almost endless list of repairs. Window screens were needed. I hesitated using the new aluminum frames on a house this age until I realized that originally there were no screens so that any type would be a change. I am happy to say that the aluminum screens are not only more efficient, but

also less noticeable. We installed new kitchen cabinets and fixtures, cut another window to give us the view of the oaks and the river, and put closets and bath in what had been attic space. And we brought the original floors from under many coats of paint and finished them natural so that the beauty of wood can be enjoyed. In short, I would say that we worked to preserve the Idlewild that was built in 1850, a home for informal family living.

LA BOUCHERIE

Gertrude Prince

In Loreauville, one of the most interesting and important days of autumn was the day on which the pig was butchered. The cool days of November were considered appropriate for this colorful and busy day. Early in the morning a fire was started outdoors under a large iron kettle filled with water. A large supply of hot water was needed for scraping the hair off the skin of the pig who incidentally was docilely watching these goings-on from behind the slats of his pen. The sound of his oinkings were soon to change to shrill, frantic squeals when the professional pig-killer gave the coup-de-grace. Also incidental, was the fact that the sound of the loud squeals was always certain to attract many among the blacks who usually gathered to watch outside the picket fence.

Among the delicious concoctions in which the meat was preserved were sausage, andouilles, boudin, chaudin, cracklings, salt meat and ti-salle. The last was made only when a young pig was butchered. The fat rendered during the making of cracklings provided lard for cooking during winter. Saltpetre was usually added to keep the meat red. The sausage, andouilles, and chaudin were smoked. If the family owned no smokehouse, a wooden barrel opened at both ends was placed over a slow, smoking fire and the sausage, andouilles and chaudin were placed on a rack over the fire. One of the most delicious dishes to come out of this day of butchering was grillade-marinée.

After tasting and sampling these delicious concoctions one had to be certain to drink bayleaf tea which was a protection from indigestion and gave a feeling of well-being.

CONTEMPORARY ATTAKAPAS PERSONALITY

The Most Reverend Maurice Schexnayder, Bishop of Lafayette

Maurice Schexnayder was born in Wallace, Louisiana, August 13, 1895 to Adam Schexnayder and Jeanne Marie Dupleix. He has six brothers--Whitney, Gaston, Davis, Edward, George and Camille--and three sisters--Elizabeth, Rosa, and Elma.

Bishop Schexnayder attended the Wallace Public School then boarded at Chenet Institute, New Orleans, from 1909 to 1912. He pursued his religious studies at St. Joseph Seminary, St. Benedict, Louisiana; St. Mary's College, Baltimore, Maryland; and the North American College in Rome. On April 11, 1925, he was ordained in Rome for the archdiocese of New Orleans. His first assignment was to St. John the Evangelist in Plaquemine, Louisiana, where he served as assistant from 1925 to 1929.

In 1929, he was named chaplain of the Catholic Student Center of Louisiana State University where he remained till 1946, serving at the same time as state chaplain of the Knights of Columbus. In 1940 he became pastor of St. Francis de Sales Parish, in Houma. He was consecrated auxiliary bishop of Lafayette in 1951 and in March of the same year entered the diocese as pastor of St. Michael's Parish in Crowley. During his pastorate in Crowley he served as episcopal moderator of the National Newman Club Federation (1953-1961) as well as episcopal moderator of the Confraternity of Christian Doctrine.

On March 13, 1956, he became the second bishop of Lafayette, succeeding the Most Reverend Jules Jeammard. Archbishop Joseph Francis Rummel presided when he was installed on May 24, 1956. Two days later, Bishop Schexnayder performed his first ordination.

Under the direction of Bishop Schexnayder, pre-marriage instruction courses were organized through the diocese. An office of Catholic Charities was set up to care for the aged, the poor, as well as orphans and unwed mothers. A home for the aged, Consolata, was built in New Iberia and a Catholic Student Center was erected at McNeese University in Lake Charles.

Bishop Schexnayder attended three of the four sessions of the Second Vatican Council (1962, 1964, 1965) and issued instructions to implement council decrees. He has greatly encouraged the consolidation of Catholic schools in the diocese and the expansion of the Confraternity of Christian Doctrine.

The resignation which Bishop Schexnayder had submitted on August 1, 1972, was accepted on November 7 when the appointment of the Most Reverend Gerard L. Frey was announced. Bishop Schexnayder served as administrator of Lafayette until Bishop Frey took possession of the diocese.

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In Memoriam

Albert W. Silverman

ATTAKAPAS GAZETTE

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CHARLES DUDLEY WARNER'S 'THE ACADIAN LAND'¹

edited by
James H. Dorman

Editor's Introduction

Over the years the Attakapas region has attracted many travelers, visitors drawn to the area by the appeal of its physical beauty and the uniqueness of its history and culture. Several visitors have chosen to write about the area in feature articles, descriptive essays, and general travel accounts. But among the commentators on Acadiana, probably none has been more perceptive of observation or acute of analysis than the author of the following article, Charles Dudley Warner (1829-1900), who visited the area in 1886 under commission by Harper's Magazine.

Although his reputation has not survived the years, in his day Warner was considered one of the foremost American literati. As a journalist, essayist, and lecturer, his output was enormous and included biography (Washington Irving, 1881), formal essays on travel and literary topics (A Roundabout Journey, 1883, Saunterings, 1891, My Winter in the Nile, 1891), and novels (A Little Journey in the World, 1889). Most notably, he was co-author, with Mark Twain, of the novel that gave a label to an era, The Gilded Age. In addition, Warner was a well-known editor of both a newspaper, the Hartford Courant, and of two major serial collections, American Men of Letters and A Biographical Dictionary and Synopsis of Books, Ancient and Modern. He combined his literary talents with a strong reformist tendency, most especially in the area of penal reform, for which he was a life-long publicist.

It was in his dual capacity of writer and reformer that Warner came south to Acadiana. Believing that the old regional wounds of the Civil War could only be healed by better understanding between the North and the South, Warner undertook to describe and explain the conditions prevailing in the former Confederate States to the northern people by visiting the region and writing of it for Harper's Magazine, with whom he had been associated as feature editor since 1884. The result was a series of articles in the magazine, one of

¹Charles Dudley Warner, "The Acadian Land," Harper's New Monthly Magazine, LXXIV (February, 1887), 334-354.

which was "The Acadian Land." The entire series, including the section on Acadiana, was later republished in book form in a large travel account that came out in 1889 under the title Studies in the South and West. With Comments on Canada (New York, 1889). The Acadiana essay is reprinted here with only brief editorial elision of material deemed repetitious or lacking in modern interests.

THE ACADIAN LAND

by

Charles Dudley Warner

If one crosses the river from New Orleans to Algiers, and takes Morgan's Louisiana and Texas Railway (now a part of the Southern Pacific line), he will go west, with a dip at first southerly, and will pass through a region little attractive except to water-fowl, snakes, and alligators, by an occasional rice plantation, an abandoned indigo field, an interminable stretch of cypress swamps, thickets of Spanish-bayonets, black waters, rank and rampant vegetation, vines, and water plants. By-and-by firmer arable land, and cane plantations, many of them forsaken and become thickets of undergrowth, owing to frequent inundations and the low price of sugar.

At a distance of eighty miles Morgan City is reached, and the broad Atchafalaya Bayou is crossed.... The Atchafalaya Bayou has its origin near the mouth of the Red River, and diverting from the Mississippi most of that great stream, it makes its tortuous way to the Gulf, frequently expanding into the proportions of a lake, and giving this region a great deal more water than it needs. The Bayou Teche, which is, in fact, a lazy river, wanders down from the rolling country of Washington and Opelousas, with a great deal of uncertainty of purpose, but mainly southeasterly, and parallel with the Atchafalaya, and joins the latter at Morgan City. Steamers of good size navigate it as far as New Iberia, some forty to fifty miles, and the railway follows it to the latter place, within sight of its fringe of live-oaks and cotton-woods. The region south and west of the Bayou Teche, a vast plain cut by innumerable small bayous and streams, is the home of the Nova Scotia Acadians.

The Acadians in 1755 made a good exchange, little as they thought so at the time, of bleak Nova Scotia for these sunny, genial, and fertile lands. They came into a land and a climate suited to their idiosyncrasies, and which have enabled them to preserve their primitive traits. In a comparative isolation from the disturbing currents of modern life, they have preserved the habits and customs of

the eighteenth century. The immigrants spread themselves abroad among these bayous, made their homes wide apart, and the traveler will nowhere find--at least I did not--large and compact communities of them, unalloyed with the American and other elements.

The Teche from Morgan City to New Iberia is a deep, slow, and winding stream, flowing through a flat region of sugar plantations. It is very picturesque by reason of its tortuousness and the great spreading live-oak trees, moss-draped, that hang over it. A voyage on it is one of the most romantic entertainments offered to the traveller. The scenery is peaceful and exceedingly pretty. There are few conspicuous plantations with mansions and sugar-stacks of any pretensions, but the panorama from the deck of the steamer is always pleasing. There is an air of leisure and "after-noon" about the expedition, which is heightened by the idle ease of the inhabitants lounging at the rude wharves and landing-places, and the patience of the colored fishers, boys in scant raiment and women in sun-bonnets, seated on the banks.

The panorama is always interesting. There are wide silvery expanses of water, into which fall the shadows of great trees. A tug is dragging along a tow of old rafts composed of cypress logs all water-soaked, green with weeds and grass, so that it looks like a floating garden. What pictures! Clusters of oaks on the prairie; a picturesque old cotton-press; a house thatched with palmettoes; rice fields irrigated by pumps, field hands, men and women, hoeing in the cane fields, giving stalwart strokes that exhibit their robust figures; an old sugar-mill in ruin and vine-draped; an old begass chimney against the sky; an antique cotton-press with its mouldering roof supported on timbers; a darky on a mule motionless on the bank, clad in Attakapas cloth, his slouch hat falling about his head like a roof from which the rafters have been withdrawn; palmettoes, oaks, and funereal moss; lines of Spanish-bayonets; rickety wharves; primitive boats; spider-legged bridges.

New Iberia, the thriving mart of the region, which has drawn away the life from St. Martinsville, ten miles further up the bayou, is a village mainly of small frame houses, with a smart court-house, a lively business street, a few pretty houses, and some old-time mansions on the bank of the bayou, half smothered in old rose gardens, the ground in the rear sloping to the water under the shade of gigantic oaks. One of them, which with its outside staircases in the pillared gallery suggests Spanish taste on the outside, and in the interior the arrangement of connecting rooms a French chateau.

The population is mixed--Americans, French, Italians, now and then a Spaniard and even a Mexican, occasionally a bas-

ket-making Attakapas, and the all-pervading person of color. The darky is a born fisherman, in places where fishing requires no exertion, and one may see him any hour seated on the banks of the Teche, especially the boy and the sun-bonneted woman, placidly holding their poles over the muddy stream, and can study, if be like, the black face in expectation of a bite. There too are the washer-women, with their tubs and a plank thrust into the water, and a handkerchief of bright colors for a turban. The groups on Sunday give an interest to church-going, a lean white horse, with a man, his wife, and boy strung along its backbone, an aged darky and his wife seated in a cart, in stiff Sunday clothes and flaming colors, the wheels of the cart making all angles with the ground, and wabbling and creaking along, the whole party as proud of its appearance as Julius Caesar in a triumph.

I drove on Sunday morning early from New Iberia to church at St. Martinsville. It was a lovely April morning. The way lay over fertile prairies, past fine cane plantations, with some irrigation, and for a distance along the pretty Teche, shaded by great live-oaks, and here and there a fine magnolia-tree; a country with few houses, and those mostly shanties, but a sunny, smiling land, loved of the birds. We passed on our left the Spanish Lake, a shallow, irregular body of water. My driver was an ex-Confederate soldier, whose tramp with a musket through Virginia had not greatly enlightened him as to what it was all about. As to the Acadians, however, he had a decided opinion, and it was a poor one. They are no good. "You ask them a question, and they shrug their shoulders like a tarrapin--don't know no more'n a dead alligator; only language they ever have is 'no' and 'what?'"

If St. Martinsville, once the seat of fashion, retains anything of its past elegance, its life has departed from it. It has stopped growing anything but old, and yet it has not much of interest that is antique; it is a village of small white frame houses, with three or four big gaunt brick structures, two stories and a half high, with galleries, and here and there a creole cottage, the stairs running up inside the galleries, over which roses climb in profusion.

I went to breakfast at a French inn, kept by Madame Castillo, a large red-brick house on the banks of the Teche, where the live-oaks cast shadows upon the silvery stream. It had, of course, a double gallery. Below, the waiting-room, dining-room, and general assembly-room were paved with brick, and instead of a door, Turkey-red curtains hung in the entrance, and blowing aside, hospitably invited the stranger within. The breakfast was neatly served, the house was scrupulously clean, and the guest felt the influence of that personal hospitality which is always so pleasing. Madame

offered me a seat in her pew in church, and meantime a chair on the upper gallery, which opened from large square sleeping chambers. In that fresh morning I thought I never had seen a more sweet and peaceful place than this gallery. Close to it grew graceful China-trees in full blossom and odor; up and down the Teche were charming views under the oaks; only the roofs of the town could be seen amid the foliage of China-trees; and there was an atmosphere of repose in all the scene. It was Easter morning. I felt that I should like to linger there a week in absolute forgetfulness of the world. French is the ordinary language of the village, spoken more or less corruptly by all colors.

The Catholic church, a large and ugly structure, stands on the plaza, which is not at all like a Spanish plaza, but a veritable New England "green," with stores and shops on all sides--New England, except that the shops are open on Sunday. In the church apse is a noted and not bad painting of St. Martin, and at the bottom of one aisle a vast bank of black stucco clouds, with the Virgin standing on them, and the legend, "*Je suis l'immaculée conception.*"

Country people were pouring into town for the Easter service and festivities--more blacks than whites--on horseback and in rickety carriages, and the horses were hitched on either side of the church. Before service the square was full of lively young colored lads cracking Easter-eggs. Two meet and strike together the eggs in their hands, and the one loses whose egg breaks. A tough shell is a valuable possession. The custom provokes a good deal of larking and merriment. While this is going on, the worshippers are making their way into the church through the throng, ladies in the neat glory of provincial dress, and high-stepping, saucy colored belles, yellow and black, the blackest in the most radiant apparel of violent pink and light blue, and now and then a society favorite in all the hues of the rainbow. The centre pews of the church are reserved for the whites, the seats of the side aisles for the negroes. When mass begins, the church is crowded. The boys, with occasional excursions into the vestibule to dip the finger in the holy-water, or perhaps say a prayer, are still winning and losing eggs on the green.

From New Iberia southward toward Vermilion Bay stretches a vast prairie; if it is not absolutely flat, if it resembles the ocean, it is the ocean when its long swells have settled nearly to a calm. This prairie would be monotonous were it not dotted with small round ponds, like band-mirrors for the flitting birds and sailing clouds, were its expanse not spotted with herds of cattle, scattered or clustering like fishing-boats on a green sea, were it not for the forests which break the horizon line, and send out dark

caples into the verdant plains. On a gray day, or when storms and fogs roll in from the Gulf, it might be a gloomy region, but under the sunlight and in the spring it is full of life and color; it has an air of refinement and repose that is very welcome. Besides the uplift of the spirit that a wide horizon is apt to give, one is conscious here of the neighborhood of the sea, and of the possibilities of romantic adventure in a coast intersected by bayous, and the presence of novel forms of animal and vegetable life, and of a people with habits foreign and strange. There is also a grateful sense of freedom and expansion.

Soon, over the plain, is seen on the horizon, ten miles from New Iberia, the dark foliage on the island of Petite Anse, or Avery's Island. This unexpected upheaval from the marsh, bounded by the narrow, circling Petite Anse Bayou, rises into the sky one hundred and eighty feet, and has the effect in this flat expanse of a veritable mountain, comparatively a surprise, like Pike's Peak seen from the elevation of Denver. Perhaps nowhere else would a hill of one hundred and eighty feet make such an impression on the mind. Crossing the bayou, where alligators sun themselves, and eye with affection the colored people angling at the bridge, and passing a long causeway over the marsh, the firm land of the island is reached. This island which is a sort of geological puzzle, has a very uneven surface, and is some two and a half miles long by one mile broad. It is a little kingdom in itself, capable of producing in its soil and adjacent waters nearly everything one desires of the necessaries of life. A portion of the island is devoted to a cane plantation and sugar-works; a part of it is covered with forests; and on the lowlands and gentle slopes, besides thickets of palmetto, are gigantic live-oaks, moss-draped trees monstrous in girth, and towering into the sky with a vast spread of branches. Scarcely anywhere else will one see a nobler growth of these stately trees. In a depression is the famous salt-mine, unique in quality and situation in the world. Here is grown and put up the Tobasco pepper; here, amid fields of clover and flowers, a large apiary flourishes. Stones of some value for ornament are found. Indeed, I should not be surprised at anything turning up there, for I am told that good kaoline has been discovered; and about the residences of the hospitable proprietors roses bloom in abundance, the China-tree blossoms sweetly, and the mocking-bird sings.

But better than all these things I think I like the view from the broad cottage piazzas, and I like it best when the salt breeze is strong enough to sweep away the coast mosquitoes--a most undesirable variety. The expanse of luxuriant grass, brown, golden, reddish, in patches, is intersected by a network of bayous, which gleam like silver in the sun, or trail like dark fabulous

serpents under a cloudy sky. The scene is limited only by the power of the eye to meet the sky line. Vast and level, it is constantly changing, almost in motion with life; the long grass and weeds run like waves when the wind blows, great shadows of clouds pass on its surface, alternating dark masses with vivid ones of sunlight; fishing-boats and the masts of schooners creep along the threads of water; when the sun goes down, a red globe of fire in the Gulf mists, all the expanse is warm and ruddy, and the waters sparkle like jewels; and at night, under the great field of stars, marsh fires here and there give a sort of lurid splendor to the scene. In the winter it is a temperate spot, and at all times of year it is blessed by an invigorating sea-breeze. Those who have enjoyed the charming social life and the unbounded hospitality of the family who inhabits this island may envy them their paradisiacal home, but they would be able to select none other so worthy to enjoy it.

It is said that the Attakapas Indians are shy of this island, having a legend that it was the scene of a great catastrophe to their race. Whether this catastrophe has any connection with the upheaval of the salt mountain I do not know. Many stories are current in this region in regard to the discovery of this deposit. A little over a quarter of a century ago it was unsuspected. The presence of salt in the water of a small spring led somebody to dig in that place, and at the depth of sixteen feet below the surface solid salt was struck. In stripping away the soil several relics of human workmanship came to light, among them stone implements and a woven basket, exactly such as the Attakapas make now. This basket, found at the depth of sixteen feet below the surface, lay upon the salt rock, and was in perfect preservation. Half of it can now be seen in the Smithsonian Institution. At the beginning of the war great quantities of salt were taken from this mine for the use of the Confederacy. But this supply was cut off by the Unionists, who at the first sent gun-boats up the bayou within shelling distance, and at length occupied it with troops.

The ascertained area of the mine is several acres; the depth of the deposit is unknown. The first shaft was sunk a hundred feet; below this a shaft of seventy feet fails to find any limit to the salt. The excavation is already large. Descending, the visitor enters vast cathedral-like chambers; the sides are solid salt, sparkling with crystals; the floor is solid salt; the roof is solid salt, supported on pillars of salt, left by the excavators, forty or perhaps sixty feet square. When the interior is lighted by dynamite the effect is superbly weird and grotesque. The salt is blasted by dynamite, loaded into cars which

run on rails to the elevator, hoisted, and distributed into the crushers, and from the crushers directly into the bags for shipment. The crushers differ in crushing capacity, some producing fine and other coarse salt. No bleaching or cleansing process is needed; the salt is almost absolutely pure. Large blocks of it are sent to the Western plains for "cattle licks." The mine is connected by rail with the main line at New Iberia.

Across the marshes and bayous eight miles to the west from Petite Anse Island rises Orange Island, famous for its orange plantation, but called Jefferson Island since it became the property and home of Joseph Jefferson. Not so high as Petite Anse, it is still conspicuous with its crown of dark forest. From a high point on Petite Anse, through a lovely vista of trees, with flowering cacti in the foreground, Jefferson's house is a white spot in the landscape. We reached it by a circuitous drive of twelve miles over the prairie, sometimes in and sometimes out of the water, and continually diverted from our course by fences. It is a good sign of the thrift of the race, and of its independence, that the colored people have taken up or bought little tracts of thirty or forty acres, put up cabins, and new fences round their domains regardless of the travelling public. We zigzagged all about the country to get round these little enclosures. At one place, where the main road was bad, a thrifty Acadian had set up a toll of twenty-five cents for the privilege of passing through his premises. The scenery was pastoral and pleasing. There were frequent round ponds, brilliant with lilies and fleurs-de-lis, and hundreds of cattle feeding on the prairie or standing in the water, and generally of a dun-color, made always an agreeable picture....

Mr. Jefferson's residence--a pretty rose-vine-covered cottage--is situated on the slope of the hill, overlooking a broad plain and a vast stretch of bayou country. Along one side of his home enclosure for a mile runs a superb hedge of Chickasaw roses. On the slope back of the house, and almost embracing it, is a magnificent grove of live-oaks, great gray stems, and the branches hung with heavy masses of moss, which swing in the wind like the pendent boughs of the willow, and with something of its sentimental and mournful suggestion. The recesses of this forest are cool and dark, but upon ascending the hill, suddenly bursts upon the view under the trees a most lovely lake of clear blue water. This lake, which may be a mile long and half a mile broad, is called Lake Peigneur, from its fanciful resemblance, I believe, to a wool-comber. The shores are wooded.... The day was brilliant, with

a deep blue sky and high-sailing fleecy clouds, and it seemed a sort of animal holiday; squirrels chattered; cardinal-birds flashed through the green leaves; there flitted about the red-winged black-bird, blue jays, red-headed woodpeckers, thrushes, and occasionally a rain-crow crossed the scene; high overhead sailed the heavy buzzards, describing great aerial circles; and off in the still lake the ugly beads of alligators were toasting in the sun.

It was very pleasant to sit on the wooded point, enlivened by all this animal activity, looking off upon the lake and the great expanse of marsh, over which came a refreshing breeze. There was great variety of forest trees. Besides the live-oaks, in one small area I noticed the water-oak, red-oak, pin-oak, and elm, the cypress, the backberry, and the pecan tree....

If the Acadians can anywhere be seen in the prosperity of their primitive simplicity, I fancy it is in the parish of Vermilion, in the vicinity of Abbeville and on the Bayou Tigre. Here, among the intricate bayous that are their highways and supply them with the poorer sort of fish, and the fair meadows on which their cattle pasture, and where they grow nearly everything their simple habits require, they have for over a century enjoyed a quiet existence, practically undisturbed by the agitations of modern life, ignorant of its progress. History makes their departure from the comparatively bleak meadows of Grand Pré a cruel hardship, if a political necessity. But they made a very fortunate exchange. Nowhere else on the continent could they so well have preserved their primitive habits, or found climate and soil so suited to their humor. Others have exhaustively set forth the history and idiosyncrasies of this peculiar people; it is in my way only to tell what I saw on a spring day.

To reach the heart of this abode of contented and perhaps wise ignorance we took boats early one morning at Petite Anse Island, while the dew was still heavy and the birds were at matins, and rowed down the Petite Anse Bayou. A stranger would surely be lost in these winding, branching, interlacing streams. Evangeline and her lover might have passed each other unknown within hail across these marshes. The party of a dozen people occupied two row-boats. Among them were gentlemen who knew the route, but the reserve of wisdom as to what bayous and cut-offs were navigable was an ancient ex-slave, now a voter, who responded to the name of "Honorable"--a weather-beaten and weather-wise ducky, a redoubtable fisherman, whose memory extended away beyond the war, and played familiarly about the person of Lafayette, with whom he had been on agreeable terms in Charleston, and who dated his narratives, to our relief, not from the war, but from the year of some great sickness on the coast. From the

Petite Anse we entered the Carlin Bayou, and wound through it is needless to say what others in our tortuous course. In the fresh morning, with the salt air, it was a voyage of delight. Mullet were jumping in the glassy stream, perhaps disturbed by the gar-fish, and alligators lazily slid from the reedy banks into the water at our approach. All the marsh was gay with flowers, vast patches of the blue fleur-de-lis intermingled with the exquisite white spider-lily, nodding in clusters on long stalks; an amaryllis (*pancratium*), its pure half-disk fringed with delicate white filaments. . . . Sometimes the bayou narrowed so that it was impossible to row with the oars, and poling was resorted to, and the current was swift and strong. At such passes we saw only the banks with nodding flowers, and the reeds, with the blackbirds singing, against the sky. Again we emerged into placid reaches overhung by gigantic live-oaks and fringed with cypress. It was enchanting. But the way was not quite solitary. Numerous fishing parties were encountered, boats on their way to the bay, and now and then a party of stalwart men drawing a net in the bayou, their clothes being deposited on the banks. Occasionally a large schooner was seen, tied to the bank or slowly working its way, and on one a whole family was domesticated. There is a good deal of queer life hidden in these bayoues.

After passing through a narrow artificial canal we came into Bayou Tigre, and landed for breakfast on a greensward, with meadow-land and signs of habitations in the distance, under spreading live-oaks. Under one of the most attractive of these trees, close to the stream, we did not spread our table-cloth and shawls, because a large moccason [*sic*] snake was seen to glide under the roots, and we did not know but that his modesty was assumed, and he might join the breakfast party. It is said that these snakes never attack any one who has kept all the ten commandments from his youth up. Cardinal-birds made the wood gay for us while we breakfasted, and we might have added plenty of partridges to our menu if we had been armed.

Resuming our voyage, we presently entered the inhabited part of the bayou, among cultivated fields, and made our first call on the Thibodeaux. They had been expecting us, and Andonia came down to the landing to welcome us, and with a formal, pretty courtesy led the way to the house. . . .

The house, like all in this region, stands upon blocks of wood, is in appearance a frame house, but the walls between timbers are of concrete mixed with moss, and the same inside as out. It had no glass in the windows, which were closed with solid shutters. Upon the rough walls were hung sacred pictures and other crudely colored prints. The furniture was rude and apparently home-made, and the whole interior was as painfully neat as a Dutch parlor. Even the beams overhead and ceiling had been scrubbed.

Andonia showed us with a blush of pride her neat little sleeping-room, with its souvenirs of affection, and perhaps some of the dried flowers of a possible romance, and the ladies admired the finely woven white counterpane on the bed. Andonia's married sister was a large, handsome woman, smiling and prosperous. There were children and I think a baby about, besides Mr. Thibodeaux. Nothing could exceed the kindly manner of these people. Andonia showed us how they card, weave, and spin the cotton out of which their blankets and the jean for their clothing are made. They used the old-fashioned hand-cards, spin on a little wheel with a foot treadle, have the most primitive warping bars, and weave most laboriously on a rude loom. But the cloth they make will wear forever, and the colors they use are all fast. It is a great pleasure, we might almost say shock, to encounter such honest work in these times. The Acadians grow a yellow or nankeen sort of cotton, which without requiring any dye is woven into a handsome yellow stuff. When we departed Andonia slipped into the dooryard, and returned with a rose for each of us. I fancied she was loath to have us go, and that the visit was an event in the monotony of her single life.

Embarking again on the placid stream, we moved along through a land of peace. The houses of the Acadians are scattered along the bayou at considerable distances apart. The voyager seems to be in an unoccupied country, when suddenly the turn of the stream shows him a farm-house, with its little landing-wharf, boats, and perhaps a schooner moored at the bank, and behind it cultivated fields and a fringe of trees. In the blossoming time of the year, when the birds are most active, these scenes are idyllic. At a bend in the bayou, where a tree sent its horizontal trunk half across it, we made our next call, at the house of Mr. Vallet, a large frame house, and evidently the abode of a man of means. The house was ceiled outside and inside with native woods. As usual in this region, the premises were not as orderly as those about some Northern farm-houses, but the interior of the house was spotlessly clean, and in its polish and barrenness of ornament and of appliances of comfort suggested a Brittany home, while its openness and the broad veranda spoke of a genial climate....

Other calls were made--this visiting by boat recalls Venice--but the end of our voyage was the plantation of Simonette Le Blanc, a sturdy old man, a sort of patriarch in this region, the centre of a very large family of sons, daughters, and grandchildren. The residence, a rambling story-and-a-half house, grown by accretions as more room was needed, calls for no comment. It was all very plain, and contained no books,

nor any adornments except some family photographs, the poor work of a travelling artist. But in front, on the bayou, Mr. Le Blanc had erected a grand ball-room, which gave an air of distinction to the place. This hall, which had benches along the wall, and at one end a high dais for the fiddlers, and a little counter where the gombo [*sic*] filé (the common refreshment) is served, had an air of gayety by reason of engravings cut from the illustrated papers, and was shown with some pride. Here neighborhood dances take place once in two weeks, and a grand ball was to come off on Easter Sunday night, to which we were urgently invited to come.

Simonette Le Blanc with several of his sons had returned at midnight from an expedition to Vermilion Bay, where they had been camping for a couple of weeks, fishing and taking oysters. Working the schooner through the bayou at night had been fatiguing, and then there was supper, and all the news of the fortnight to be talked over, so that it was four o'clock before the house was at rest, but neither the hale old man nor his stalwart sons seemed the worse for the adventure. Such trips are not uncommon, for these people seem to have leisure for enjoyment, and vary the toil of the plantation with the pleasures of fishing and lazy navigation. But to the women and home-stayers this was evidently an event. The men had been to the outer world, and brought back with them the gossip of the bayous and the simple incidents of the camping life on the coast. "There was a great deal of talk over that had happened in a fortnight," said Simonette--he and one of his sons spoke English. I do not imagine that the talk was about politics, or any of the events that seem important in other portions of the United States, only the faintest echoes of which ever reach this secluded place. This is a purely domestic and patriarchal community, where there are no books to bring in agitating doubts, and few newspapers to disquiet the nerves. The only matter of politics broached was in regard to an appropriation by Congress to improve a cut-off between two bayous. So far as I could learn, the most intelligent of these people had no other interest in or concern about the government. There is a neighborhood school where English is taught, but no church nearer than Abbeville, six miles away. I should not describe the population as fanatically religious, nor a church-going one except on special days. But by all accounts it is moral, orderly, sociable, fond of dancing, thrifty, and conservative.

The Acadians are fond of their homes. It is not the fashion for the young people to go away to better their condition. Few young men have ever been as far from home as New Orleans; they marry young, and settle down near the homestead. Mr. Le Blanc has a colony of his descendants about him, within hail from his door. It must be large, and his race must be prolific, judging by the number of small children who gathered at the homestead to have a sly peep at the strangers.

They took small interest in the war, and it had few attractions for them. The conscription carried away many of their young men, but I am told they did not make very good soldiers, not because they were not stalwart and brave, but because they were so intolerably homesick that they deserted whenever they had a chance. The men whom we saw were most of them fine athletic fellows, with honest, dark, sun-browned faces; some of the children were very pretty, but the women usually showed the effects of isolation and toil, and had the common plainness of French peasants. They are a self-supporting community, raise their own cotton, corn, and sugar, and for the most part manufacture their own clothes and articles of household use. Some of the cotton jeans, striped with blue, indigo-dyed, made into garments for men and women, and the blankets, plain yellow (from the native nankeen cotton), curiously clouded, are very pretty and serviceable. Further than that their habits of living are simple, and their ways primitive...

In their given as well as their family names these people are classical and peculiar. I heard, of men, the names L'Odias, Peigneur, Niolas, Elias, Homère, Lemaire, and of women, Emilite, Ségoura, Antoinette, Clarise, Elia.

We were very hospitably entertained by the Le Blancs. On our arrival tiny cups of black coffee were handed round, and later a drink of syrup and water, which some of the party sipped with a sickly smile of enjoyment. Before dinner we walked up to the bridge over the bayou on the road leading to Abbeville, where there is a little cluster of houses, a small country store, and a closed drugshop--the owner of which had put up his shutters and gone to a more unhealthy region. Here is a fine grove of oaks, and from the bridge we had in view a grand sweep of prairie, with trees, single and in masses, which made with the winding silvery stream a very pleasing picture. We sat down to a dinner--the women waiting on the table--of gombo [*sic*] filé, fried oysters, eggs, sweet-potatoes (the delicious saccharine, sticky sort), with syrup out of a bottle served in little saucers, and afterward black coffee. We were sincerely welcome to whatever the house contained, and when we departed the whole family, and indeed all the neighborhood, accompanied us to our boats, and we went away down the stream with a chorus of adieus and good wishes.

We went home gayly and more swiftly, current and tide with us, though a little pensive, perhaps, with too much pleasure and the sunset effects on the wide marshes through which we voyaged.

When we landed and climbed the hill, and from the rose-embowered veranda looked back over the strange land we had sailed through, away to Bayou Tigre, where the red sun was setting, we felt that we had been in a country that is not of this world.

by
Kenneth Loustalot

The Acadians have maintained many interesting and colorful ways in homes which typically revolve around large, close-knit families and equally large warm circles of friends. The purpose of this article is to call attention to names and nicknames, a subject which has been largely ignored though Acadiana provides fertile ground for such a study.

Acadian first names present a fascinating blend of cultures and demonstrate remarkable creativity and originality. Mrs. Roy Krewitz, from Breau Bridge, explains the abundance of classical names in the area.

Our own local French patois, not without its color and distinction, and its own particular brand of Creole flavor which could have been given to it only by the displaced Acadians who settled here. They came during a period which showed the influence of classicism upon French life. Greek appellations are very common among Cajuns. Witness to continuing use in the area of such names: Achilles, Homer, Demosthenes, Alcibiades, Cyrus... all important figures in Greek national life and literature.¹
(A.K.)

Mrs. Krewitz' list could easily be expanded with Ariel, Elicta, Cleopha, Lazire, Aristille, Arestilde, Oldon, Odon, Octavia, Ovide, Orin (Orion), Hypolite, to mention only a few. Harnett T. Kane lists some of the

more unusual first names spread luxuriantly over South Louisiana: Télésphore, Télémaque, Ulysses, Félicité, Alcibiade, Achille, Sylvain, Anatole, Honor, Ursin, Lézin, Symphorion, Homère, Ovid and Ovide, Onésiphore, Cédonie, Sidonie, Euphémie, Pélagie, Désirée, Sosthène, Epaminonde, Aristide, Philomène, Nysida, Aspasic, L'Odias, Peigneur, Emilite, Devine, Elia, Elias.²

¹Annabelle Hoffman Krewitz. Details concerning informants, designated by initials, will be found following the article.

²Harnett T. Kane, The Bayous of Louisiana (New York, 1944), p. 173.

Almost any local telephone directory can add dozens of names just as original.

There are also interesting French names, not particular to the Acadians, but certainly uncommon in France today as Théophile, Aglaë and Elmiere as well as names with specific meanings such as Archange (archangel), Donadieu (given to God) Dieudonné (God given) Septime (seventh), and Solange (ground angel).

A typically Acadian feat of nomenclature consists in giving all the children in a family names beginning with the same letter or the same syllable. Kane recounts:

Down Lafourche I [Kane] learned of four children: Carm, Carmel, Carmelite, Carmadelle. From Fortier came a classic case: Valmir, Valmore, Valsin, Valcour, Valerien. Others have told of the resourceful Mayards [*sic*] of Abbeville, in the "O" line. Their children were Odile, Odelia, Odalia, Olive, Oliver, Olivia, Ophelia, Odelin, Octave, Octavia, Ovide, Onesia, Olite, Otta, Omea and Opta.³

Actually there is a mistake in Kane's listing. Camille Broussard, a granddaughter of Ovide learned from her mother, Mrs. Roy Broussard, that there were only (!) fifteen Mayard children and that Odilon was in fact an in-law, Lastie Odilon Broussard, an Abbeville attorney who married a Mayard. (R.B.; A.K.)

Unusual names and dazzling feats are less interesting, however, than nicknames. Hardly confined to southwest Louisiana, nicknames do play a unique role in that area since not only does practically everyone on the bayou have a "'ti nom", but in many cases the nickname completely replaces the name. Gumbo Ya-Ya recounts a not untypical example. Mr. Giffault introduced his wife as "Clémentine":

"Non!" said Mrs. Giffault emphatically. "My name she is Armantine! That is what my mamma called me by and that is my name!

"Well, that's the first time I ever know that," said Mr. Giffault. And in explanation. "Me, I don't worry what her name is. I never call her nothing. Everybody call her Miz Joe since she married with me, anyway."

"Before that," said Mrs. Giffault, "they call me Miz

³Kane, Bayous of Louisiana, p. 174

Alex, 'cause my first husband he was named Mr. Alex Thibodeaux. Lots of peoples calls married womans by their husband's first names. They got plenty Cajun lady called Miz Joe, Miz Papite, or Miz Henri. Me, most times I calls myself Miz Joe. Nobody ever calls me Miz Giffault, no.⁴

Elizabeth Brandon points out that nicknames "are so popular ... that often the real name of a person is completely forgotten."⁵ Quite frequently a person is known only as "'Ti Soeur," "'Ti Frère," "Parrain," "Crow," "Coon," or "Black." Camille Broussard did not know until she asked her parents that Aunt Nookie and Uncle Sip were Ruth and André Broussard of Abbeville (C. B.) Nicknames can become so exclusively associated with someone that he can be located only by that appellation. Anyone wanting to speak to Louise Broussard in the office of the Clerk of Court in Abbeville had better specify "Fru-Fru." (C. B.)

Nicknames are normally given to small children and then remain in use throughout a person's life, however incongruous. Felix Hebert of Breaux Bridge is still known as "'Ti Cher" although he is eighty years old. (J. K.) Another man in his mid fifties is still known as "Black," the name given him by an uncle when he was a small, fair child with platinum hair. (O. D.)

Nicknames originate in a variety of ways, one of the most common being the mispronunciation of a name by a younger child. "Bubba" Trahan got his nickname (a very common one in Acadiana) from a younger brother who could not pronounce "brother." (R. B.) Johnnie Orillion became "Na-Na" to a brother three years younger, and the name remained in use in the family for over ten years. (T. B.)

Usually nicknames are given in a spirit of affection, whatever the connotation of the word in other areas. "Ti-Ti" Richard from Crowley and "Pou-Pou" Castille from Breaux Bridge, for instance, see nothing derogatory in their names. No unpleasant connotation is intended for common nicknames such as "Black," "Coon," and "Neg" which in other parts of the South would probably be offensive to whites. Just as it takes a Frenchman to accept "Petit Chou" as a romantic term, so it takes a Cajun to use "Vieux" or "Vicille" as respectful, loving terms for parents and elderly people.

Acadian nicknames, however, can also be sarcastic and even cruel. Jim "Hee-Hawn" Fontenot of Mamou gets his name from a speech impediment caused by a cleft palate and harelip. (J. T.) Lily Fontenot of Mamou is called "Suisse" from "svelte" because of her skinny legs; and Morse "Colombier" Fontenot derives his name, "pigeon rest" from an extremely large nose. (J. T.) Other uncomplimentary nicknames are "Moose" given to a large person. (R. L.)

⁴Lyle Saxon, comp., Gumbo Ya-Ya: A Collection of Louisiana Folk Tales (Boston, 1945), p. 186.

⁵Elizabeth Brandon, "Nicknames," in Buying the Wind, Richard Dorson, ed. (Chicago, 1964), p. 272.

"Crook" to a man "who steals all the time." (C.L.) "Speedy" to a girl who is extremely slow (S.S.) "Moon" to a bald individual, (K.B.) and "Smilie" to a man "who never smiles." (R.B.) Even sarcastic nicknames, however, often originate in a spirit of friendly jest and are accepted as such.

In a region where nicknames are used generally every member of a family is likely to have one. "At one school a family of seven children, named Tèrese, Marie, Odette, Lionel, Sebastian, Raoul, Laurie, were known to their teacher as Ti-ti, Rie, Dette, Tank, Boo, Mannie and La-la."⁶

Nicknames can be transmitted from one member of a family to another. A father's name may be Joseph and the son's Charles, but the father will be called logically, "Joe," and the son, less logically, "Ti-Joe." Camille Broussard looked like her aunt Beatrice as a child and was therefore known to her family as "Bébé," her aunt's nickname. Camille's godchild, André Broussard, has now inherited the name and is also called "Bébé." (C.B.)

Not all "ti noms" are obvious nicknames: Toby Orillion is called "Johnnie." Berthward Deshotel is called "Mike," and Donald Fuselier had been known as "Bobby" for so long that even his mother had to be reminded of his real name. (J.T.)

Occasionally a nickname is derived from an accident, a particular talent, or an unusual occurrence. Alcee "Plat-de-chou" Guillory got his name when he stole a pot which he thought contained a roast chicken only to discover it was filled with cabbage. Elizabeth Brandon notes still another example. "Cou de Canard" (duck's neck) became a nickname for a family in Forked Island as a result of a brawl during a dance while a duck gumbo was being prepared... pieces of duck were used as missiles. One of the branches of the Guillory family is associated with the name "Pianc" (chicken hawk) because an early ancestor had a quick and nasty temper. (J.T.) The "Monettes" of Mamou received their name some sixty years ago when members of the family came to a community picnic nearly starving and ate slightly more than their share. (J.T.) The "Machion" are so called for the skill in horsemanship of early members of the clan. (D.T.)

Nicknames are in such general use that they are included in the Breaux Bridge telephone directory. The Mamou directory also included nicknames until 1960. Nicknames were included at first because there were many similar names and because the legal names were often unknown even to close friends. The inclusion became even more necessary after the introduction of the

⁶Gumbo Ya-Ya, 188

dial system when there were no longer local operators to locate the various "Negs," "Bubbas," and "Noonies."

A survey conducted among two classes of Freshman English at The University of Southwestern Louisiana as well as among several acquaintances turned up a large number of nicknames. Most of the people surveyed had nicknames and were able to list many more. Often they did not know the legal name of the individual, and often they could not give the origin of their own nickname. These nicknames tended to fall into broad categories: some are shortened versions of legal names; others describe peculiarities, physical appearance, age, or relationships; many are based on "ti"; others are terms of endearment. Some, however, were impossible to classify without questioning the individual.

Shortened Versions

Nickname	Name	Age	Race	Residence	Informant
Mike	Michael Boyd	18	blk	Breaux Bridge	M.B.
Nick	Nicholas Auguillard	60	blk	Breaux Bridge	M.B.
Yum	William Boyd	?	blk	Breaux Bridge	M.B.
Voni	Alvin Boyd	38	blk	Breaux Bridge	M.B.
Ronie	Veronica Rogers	18	blk	Church Point	N.J.
Lodie	Elodie Williams	69	blk	Breaux Bridge	M.B.
Dano	Dan Williams	69	blk	Breaux Bridge	M.B.
Kat	Katherine Eddy	18	wht	Covington	K.E.
Doogie	Walter Dugas	18	wht	Youngsville	D.B.
Babin	(Judo) Babineaux	20	wht	St. Martinville	R.B.
Sandy	Sandra Guidroz	18	wht	Port Barre	S.G.
Mac	Debbie McCrone	16	wht	Lafayette	J.P.
Mac	Wilburn MacDowell	21	wht	Abbeville	J.P.
Pete	Kay Pitre	19	wht	Centerville	J.P.
Tiz	Jeff Tisdale	19	wht	Carencro	J.P.
Kay	Karen Jane Henry	18	wht	New Iberia	K.H.

Derivations and Word Play

Dee	James David Boyd	16	blk	Breaux Bridge	M.B.
Tee-tee	Judy Richard	18	blk	Crowley	J.R.
Ki-ki	Kathy Carr	18	wht	Opelousas	B.V.
Teeta	Theresa Rogers	18	blk	Church Point	N.J.
Da-da	Nelda Johnson	18	blk	Church Point	N.J.
No-na	Lovina Landry	62	blk	Breaux Bridge	M.B.
Lambrete	Lambert Bernard	61	blk	Breaux Bridge	M.B.
Regeast	Rogers Chavis	59	blk	Church Point	M.C.
Dee-dee	Roudean Butler	5	blk	Crowley	M.C.
Dee-dee	Duane Blaskowsky	17	wht	Lafayette	D.B.
Ta-ta	Velta Landry	50's	wht	Abbeville	C.B.

<u>Nickname</u>	<u>Name</u>	<u>Age</u>	<u>Race</u>	<u>Residence</u>	<u>Informant</u>
Jacques	Jack Bulliard	19	wht	St. Marvinville	R. B.
Reevis	Mrs. John Reeves	35	wht	Lafayette	J. P.
Duckless	Douglas Blaskowsky	18	wht	Lafayette	D. B.
Double O	David Terriot	17	wht	St. Martinville	R. B.
Jimbo	Jimmy Rodgers	18	wht	Youngsville	D. B.
Peculiarities					
Carencro	Virginia Devillier	19	wht	Breaux Bridge	V. D.
	"French for buzzard, because as a child I would eat only meat at a meal."				
Speedy	Sandra Smith	19	wht	New Orleans	S. S.
	"Speedy by my father... because I am so slow."				
Shortie	Hubert Garrick	18	blk	Church Point	N. J.
Garilla	Malcolm Gibson	18	blk	Church Point	N. J.
Chick	Marj Chavis	18	blk	Crowley	M. C.
	"My father started calling me this because when I was little, I reminded him of a chicken (I was always trying to get at things)."				
Pain	Charles Gradeur	?	wht	Jennings	A. R.
	"His mother named him this because he was always eating bread."				
Joe Bread	Joseph Courville	26	wht	Chataignier	J. R.
	"Ate bread and beans in huge amounts."				
Speedy	Steve Gonzales	?	wht	New Iberia	R. B.
Turtle	Andrea Saxton	16	wht	Lafayette	J. P.
Coon	Oron Lejeune	50	wht	Lake Arthur	C. L.
	"He kept wild animals."				
Crook	?	60's	wht?	Lake Arthur	C. L.
	"Steals all the time."				
Tootsie	Margie Leger	36	wht	Lake Arthur	C. L.
	"from eating tootie-fruitie ice cream."				
Papoose	James Viellon	26	wht	Point Blue	J. R.
	"He looked like an Indian baby."				

Physical Appearance, Age, Relationship

Vieux & Vieille	Mr. and Mrs. Devillier		wht	Breaux Bridge	V. D.
Vieille	Mrs. Pat Huval	30's	wht	Henderson	C. L.
Ti-rouge	Mr. Dupuis	34	wht	Breaux Bridge	V. D.
	"He was called this way because in high school he would blush very easy [<u>sic</u>]."				
Sister	Mrs. Robert Landry	54	wht	New Orleans	S. S.

<u>Nickname</u>	<u>Name</u>	<u>Age</u>	<u>Race</u>	<u>Residence</u>	<u>Informant</u>
Brother & Issy	Mr. Hebert	56	wht	New Orleans	S.S.
Sissy	Marie Goettie	19	wht	New Orleans	S.S.
Sista	Laura Alexander	40	blk	Breaux Bridge	M.B.
Blue	Arthur Wilson	38	blk	Baldwin	P.L.
Parrain	Julies Duplechain	65	wht	Port Barre	S.G.
Catin	Yvonne M. Rougeau	16	wht	Chataignier	J.R.
Kotsie	Dolores Reed	?	wht	Lafayette	A.R.
"Grandparents believed she looked like a baby doll, which in French is 'Catin.'"					
Moose	James Paul Amiss	18	wht	New Orleans	R.L.
Weasel	Rene Lemaire	18	wht	New Orleans	R.L.
"Given by friends because of physical size."					

"Ti's"

Tee-ma	Margaret Baltazar	18	blk	Breaux Bridge	M.B.
Tee-jay	Jay Rodgers	?	blk	Breaux Bridge	M.B.
Tee-toot	Mary Demouchet	18	blk	Breaux Bridge	M.B.
Tee-black	Lawrence Williams	37	blk	Breaux Bridge	M.B.
Tee-ta	Jeanell Williams	18	blk	Breaux Bridge	M.B.
Tee-put	Mary Joseph	38	blk	Breaux Bridge	M.B.
'Lil Black	Jerry Thomas Gibson	?	blk	New Iberia	P.L.
Tee-joe	Jimmy Girouard	23	wht	Broussard	D.B.
T-boy	Louis Gary	51	wht	St. Martinville	R.B.
T-Frank	Frank Milligan	?	wht	Bunkie	P.M.
T-Bert	Alberta Guidroz	?	wht	Port Barre	S.G.
"My sister, Alberta, was named for our father, Albert. Her friends and our family often call her T-Bert."					
Tee Blair	Nancy Blair	18	wht	New Iberia	K.H.
Tee Boy	Edward Ardivin	40	wht	Chataignier	J.R.
Tee Black	Felton Richard	27	wht	Chataignier	J.R.
"He is four feet (?) tall and very dark."					

Endearments

Pistache	Nina Alonzo	18	wht	Donaldonsville	N.A.
Negg	Stella Guidry	27	wht	Larose-Cut Off	P.M.

General

T - T	Edward St. Julien	21	blk	Breaux Bridge	M.B.
Tookie	Monica Bellard	20	wht	Opelousas	B.V.

<u>Nickname</u>	<u>Name</u>	<u>Age</u>	<u>Race</u>	<u>Residence</u>	<u>Informant</u>
Font	Ophelia Fredrick	50's	wht	Henderson	C. L.
Toot	Leroy Chevis	18	blk	Church Point	N. J.
Pot-la	Thomas Butlevs	18	blk	Church Point	N. J.
Skloochoa	Anthony Guidry	21	blk	Church Point	N. J.
Zoontah	Albert Jones	22	blk	Breaux Bridge	MB.
Pee Shoo	Vivian Batiste	18	blk	Breaux Bridge	M. B.
Noonie	Gerald Williams	20	blk	Baton Rouge	M. B.
Bou-lou	Mary Agnes	18	blk	Breaux Bridge	M. B.
	Demouchet				
Mem	Amelda Pierre	18	blk	New Iberia	P. L.
Baby Joe	Charleston Butler	26	blk	Crowley	M. C.
Skipper, Ske	Samuel Eddy, III	24	wht	Pilottown	K. E.
Sonny	Allen Reed	29	wht	Lafayette	A. R.
Moony	Mrs. Charles Gros	80	wht	Donaldsonville	N. A.
Petune	Stephen Guidry	5	wht	Larose-Cut Off	P. M.
Bootsy	Donald Dunbar	36	wht	Delcambre	S. G.
Picadilly	Charles Deville	21	wht	Port Barre	S. G.
Bajoom	Carolyn LeCompt	18	wht	New Iberia	K. H.
Poncho	Jeff Tisdale	19	wht	Lafayette	W. M.

An interesting sidelight on Acadian nicknames is presented by the clan names of the Mamou and Ville Platte area. Janice Tate, a resident of the area and a trained sociologist, has suggested four possible origins for clan names. She suggests that in a small, closely related, Catholic population a problem may have arisen over a misinterpretation of the canonical prohibition of third-degree marriage. Because some believed that marriage between third cousins was absolutely forbidden they evolved the system of clan names to clarify relationships. Mrs. Tate also thinks that some clan names were invented to honor a man possessed of some special skill or noted for some accomplishment. Today still, Mrs. Tate is known as Janice-à-Paul ("Paul's Janice"), in reference to her well-known husband, Paul Tate. Their son is known as Adam-à-Paul. The name will likely pass on to their grandchildren. Mrs. Tate believes that some clan names were introduced, on the other hand, to disparage an individual and his descendants, like the "Pianque" Guillory's mentioned above. Finally she points out that highly prolific families did create problems. Clan names might have been used to differentiate the various branches of especially large families: locating a Joseph, James, or John Fontenot, for example, might be quite difficult unless one knew to which clan he belonged.

Today clan names are often retained as middle names or middle initials (Elizabeth Belair Fontenot or Elizabeth B. Fontenot, for example) especially where the clan name has connotations of wealth or social prominence.

Some of the clan names have interesting histories. In a telephone conversation, which is the source of most of the following stories, J. M. "Butch" Seiley explained: "Names are used to distinguish families, and the name given to a clan was usually the nickname given to the patriarch." An example in point is the interesting series of nicknames given to the Fuseliers. The "de la Claire" Fuseliers derive their name from Gabriel Fuselier de la Claire, a great landowner of early Louisiana and second commandant of the Attakapas Post. Several of Gabriel's sons kept "de la Claire" in their names, notably Honoré and Louis Vareil Fuselier. Honoré's son, Adolphe, retained only the "de la Claire," however, and his descendants dropped the "de."

The "Vareil" Fuseliers are descendants of Louis Vareil Fuselier de la Claire who adopted his middle name for their clan name. Louis' son, Jean-Baptiste, was nicknamed "Verzure," and his descendants split between "Vareil" and "Verzure." The "Verzure" Fuseliers, then, descend from Jean-Baptiste "Verzure" Vareil Fuselier who was a famous "jayhawker," the Civil War equivalent of draft dodger. The Louisiana Acadians, who did not consider the Civil War their war, formed small guerilla bands of "jayhawkers" who raided the supply lines of both Union and Confederate armies.* Jean-Baptiste's nickname, "Verzure," suggests "verdure" (greenery) and may have been derived from his famous hiding place, Verzure Cove, so named for its vegetation. But it is also possible the cove was named because it was Verzure's hiding place. Two of Jean-Baptiste's sons retained the earlier clan name "Vareil," and only Paul kept the "Verzure." Paul's sons divided over the use of the name, some retaining "Verzure" while others returned to "Vareil."

There are other Fuselier clan names. The "Firmin" Fuselier, who also descend from Louis Vareil Fuselier through his son Fremond, may simply get their name from a deformation of his legal name. The "Boulou" Fuseliers are named for an ancestor who got his buggy stuck in the mud and was jeeringly called "Boulou, Trop-de-Boue." "Boulou" is a nonsense word invented to rhyme with "trop de boue." The "Montigny" Fuseliers name was traced by

*[Editor's Note: For more on the Louisiana "jayhawkers," see John D. Winters, The Civil War in Louisiana (Baton Rouge, 1963), pp. 210-211.]

Janice Tate to Joseph Fuselier whose great-great-grandfather, Antoine, had owned a lordship in France called Montigny. Mrs. Tate theorizes that Joseph either boasted of his distinguished ancestor or that his wealthy origin impressed some fellow Acadians. The "Sanballes" Fuseliers began with Laurent Fuselier whose legal middle name may have been "Symbal." Mrs. Tate found out that Laurent boasted of making "cinq balles" (five bails) of cotton yearly, a respectable crop, however little work he performed on his farm. The tone of voice of her informant indicated that the boast was considered a lie and that the nickname may have been a clever way of branding him a liar by playing on his legal name.

Other clan names originated with particular physical features. The "Bada" Guillorys, for instance, are named for a red-headed Guillory ancestor who was always getting into trouble. All red-headed Guillorys are therefore known as "Bada." The "Boujou" Bergerons received the name when a Bergeron married a Bijoux and had children with a particularly distinctive mouth. When a Bergeron girl married a Baza and her children inherited the mouth form, they also inherited the name so that they are called the "Boujou" Bazas.

Mrs. Tate kindly provided a list of fifty-seven clan names she has collected.

Fontenot Clans

Basquin	Joe Marcel
Belaire [8 different kinds]	John Rouge [John, English pronun.]
Bidou	Jules
Blackman	La Rose
Denis	Manuel
Eursin [Ursin?]	Marcel [2 different kinds]
Firmin [Feurmin? Fimmard?]	Maquillan
Fostin	Mawen
Froisien	Monet
Gabriel	P - Z
Grand Beb	Pagnol
Grand Bellie	Placide
Gros Pieds	Rose [same as La Rose?]
Henri	Rouge
Jaquo [3 different kinds]	Shariot
Jaune	Zincour

Fuselier Clans

Boulon	Sanballe [Cinq Balles]
Dutree	Seekin
Firmin	Vareil
La Claire	Verzure
Minet	Pigine
Montigny	

Guillory Clans

Ba-da [author's addition]
 Blanc
 Gros Joe
 Gros Genoux [big knees]
 Jaune [from ventre jaune,
 yellow belly]
 Guillot
 Noir
 Pianc [Pianque? chicken hawk]
 Pied plat [flat feet]
 Ti-Ban

Manuel Clans

La lans
 Fiyelle [Filleul?]
 Ponyon
 Eursin

Bertrand Clans

Beaulieu [has died out]
 Fiyo

Aucoin Clans

Marnai

Landreneau Clans

Jules

Veillon Clans

Palet Noir [black palet]

Vidrine Clans

Duazite

Informants

<u>Initials</u>	<u>Name</u>	<u>Age</u>	<u>Race</u>	<u>Residence</u>
N.A.	Nina Alonzo	18	wht	Donaldsonville
M. Ba.	Mary Margaret Baltazar	18	blk	Breaux Bridge
D.B.	Douglas Blaskowsky	18	wht	Lafayette
M.B.	Michael Boyd	18	blk	Breaux Bridge
C.B.	Camille Broussard	22	wht	Abbeville
R.B.	Mrs. Roy Broussard	50's	wht	Abbeville
M.C.	Mary Chavis	18	blk	Crowley
V.D.	Virginia Devillier	19	wht	Breaux Bridge
K.E.	Katherine Eddy	18	wht	Covington
S.G.	Sandra Guidroz	18	wht	Port Barre
K.H.	Karen Henry	18	wht	New Iberia

N. J.	Nelda Johnson	18	blk	Church Point
A. K.	Annabelle Krewitz	50's	wht	Breaux Bridge
W. M.	Wilburn McDowell	21	wht	Abbeville
C. L.	Carol LeBlanc	18	wht	Henderson
R. L.	René Lemaire	18	wht	New Orleans
C. L.	Christy LeMaire	18	wht	Port Arthur
P. L.	Paulette Lewis	17	blk	New Iberia
P. M.	Pattie Milligan	18	wht	Bunkie
T. O.	Toby Orillion	20's	wht	Lafayette
J. P.	Jeffrey Pollard	18	wht	Lafayette
J. R.	Judy Richard	18	blk	Crowley
A. R.	Allen Reed	29	wht	Lafayette
J. R.	James Rougeau	25	wht	Chatagnier
S. S.	Sandra Smith	19	wht	New Orleans
D. T.	David Tate	?	wht	Ville Platte
J. T.	Janice Tate	30's	wht	Mamou
B. V.	Beryl Venable	18	wht	Opelousas

THE LAST WILL AND TESTAMENT OF

DON GABRIEL FUSILIER

August, 1788

contributed by

Jackie Vidrine

[Editor's Note: The need for clan names is illuminated by this document: Gabriel Fusilier de la Claire left four sons and seven daughters by two wives. It is easy to see that within two or three generations, especially given the French habit of using the same first names over and over, identifying a Pierre or Gabriel Fusilier would have been nearly impossible without the clan appellation.]

In the name of almighty God, amen. Let all who see this letter know how I, Don Gabriel Fusilier de la Clerie [*sic*], native of Lyon in France, legitimate son of the late Pedro Fusilier and the late Ludivina Shourou, being well and of sound mind and full memory, which God, my Lord has given me, believing as I firmly believe, in the ineffable mystery of the Blessed Trinity of the Father, the Son and the Holy Ghost, three really different persons and one real being, and in all the other articles and mysteries taught by our Holy Mother Church, reigned and governed by the Holy Ghost, under whose faith and belief I have lived and continue to do it until I die, fearing death, which is natural to every creature, his uncertain hour, anticipating that my hour will come, I wish to make my will.

First - I leave my soul to the same God and Master who gave it to me, raised me and redeemed me with the price and infinite value of his precious blood, passion and death, and I implore with my whole being eternal rest with his selected ones (for which the soul was created). The body I send to the earth from where it was formed.

Second - I declare that I have a son and a daughter of my first wife Dona Juana Roman who are living, Agricola and Ludevide.

Third - I declare that I am married for the second time to Dona Elena Soileau and that by that marriage I have nine children, three boys and six girls, named Gabriel, Estevan and Onorato the boys' and the girls, Elena, Brigida, Josefina, Efeme, Amelia, Eugenia.

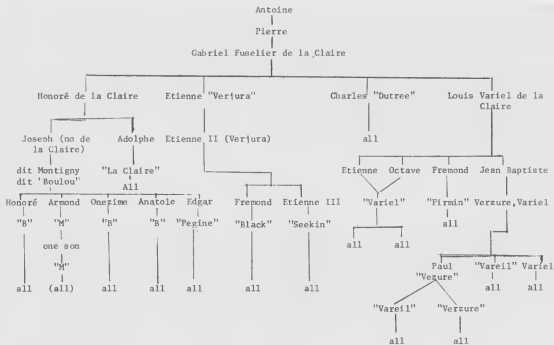
Fourth - I choose to favor and give all my possessions, the ones I have in this province of Louisiana as well as in the City of Lyon which are in possession of my brother Don Pedro Fusilier as well as all that is owed to me, to my dear wife Dona Elena Soileau with power to collect my debts in France as well as in the said province of Louisiana, this being my last wish.

Fifth - And in order that the statement have its due fulfillment I name Don Libeaudais, resident of New Orleans as my testator in order that my last will be complied with

Sixth - I revoke, annul and declare of no value or effect any other will, codicils and dispositions which I had done before or granted by written word, which I wish to be worthless. Neither do I wish them to have credit in judgement or out of judgement except this one that I now agree to and I wish it to be kept, obeyed and executed by my last and final will in that form which will be best within the rights. In this testimony is the letter in Natchez, the 5th of August, 1788. I, Don Carlos de Grand Pré, Lieutenant Colonel of the Loyal Armies and Civil and Military Commander of the Fort and District of Natchez, performing the functions of [notary?] there because there is no one else, I guarantee that I know the grantor (the maker of a deed) who is sane and has sound mind, and I sign it, the witnesses being Don Antonio Soler, Lieutenant of the Royal Artillery, Don Pedro Camus and Don Luis Fouré.

Gabriel Fusilier de la Clerie

Before me,
Carlos de Grand Pré



THE HEADS OF FAMILIES OF ST. MARTIN PARISH
COUNTY OF ATTAKAPAS, LOUISIANA

Compiled from the Fourth Federal Census, 1820

by

Pearl M. Segura

Pintard, Henry	Fagot, Charles
Stansbury, Charles	Baxton, Alexander
Stine, John	Maingonnait, François
French, Joseph	Cornay, Henry
deBlanc, Louis Ch ^s	leBlanc [?], Desiré
deBlanc, Joseph	Bernard, François
Negrin	Labove, Pierre
Lele, Edouard	Malet, Antoine
Landry, Hebert	Louviere, Benjamin
Blanc, Alexis le	Bonnin, B.
Landry, Salentin [?]	Bonnin, Benj ⁿ
le Blanc, Agricole	Broussard, Louis
le Blanc, St. Giles [?]	Louviere, François
Hebert, Ch ^s	Louviere, Frederich
Hebert, A.	Laland, Joseph
Hanks, Joseph	Benoit, Elloard
Gilbo [?], Joseph	Prince, Antoine
Broussard, Joseph	Bonnin, M.
Broussard, Raphael	Declouet, Neuville
Ransonnet, M ^{rs} rs [?]	Berard, Jean, fils
Broussard, Philom	Bonnin, Louis
Broussard, Joseph	Bonnin, Baptiste
Ardoen, Etienne	Dugas, Louis
Broussard, Alexander	Dugas, Elloard
Broussard, Nicolas	Prince, François
Broussard, Dosité	Lavoit, Pierre
Broussard, Florin	de la Houssaye, Theodule
Broussard, Ed ^d Jos.	de la Houssaye, Chevallier
Arsenaux, C.	de la Houssaye, Peltier
Broussard, Pierre	Henry, Jacob
Broussard, Don Louis	Henriod [?], Charles
Hugot, Charles	Norman, Main
Broussard, Edouard	Powel [?], Wm
Broussard, Armand	Francis
Gonsolin, Timoleon	Collins, Joseph
Broussard, Edmund	Charles
deBlanc, Rosemond	Wiltz, Alexand ^r

Wiltz, Moys	Marpin, John
Como, Onésime	Soigne, John B.
Wiltz, Philip	Pellerin, Ch ^s
Broussard, Mrs. Anaclet	Henry, John Ya [?]
Guilbo, Jean Ch ^s	Muroe, Pierre
leBlanc, Sylveste	Norris, Wm
Dupuy, Pierre	Judice, Louis
Thibodeaux, Benjamin	Brown, Stephen
Breau, Julien	Derousel, Nicolas
Breau, Pierre	Beller, Narcisse
Thibodeaux, Jean	Veube, Eugene
Savoit, Jean	Olier, T.
Castille, Joseph	Alleau, Joseph
Comos, Louise	Pottier, François
Bourgeois, Eugène	Cormier, Michel
Caillé, Jean	Bertrand, Christoph
Rees, David	Barras, Vallery
Melancon, Marcellin	Bovier, François
Guidry, Narcisse	Terriaux, Paul
Blanchard, Frederick	Henry, Valenrin
Breau, Agricole	Broussard, Ursin
Fugemann, Henry E. F.	Broussard, Alexand ^r
Neveu, Jacques	Broussard, Pierre
Landry, Joseph	Thibodeaux, M ^{ssrs} C.
Teneau, Joseph	Thibodeaux, Cyrelle
Palfry, John	Guidry, Pierre
François, Raymond	Guidry, Olivier
Durand, R.	Semaire, J. B.
Elliot, M.	Semaire, Urbin
Norman, M ^{ssrs} W.	Doupet, Morris
Chrétien, François	Patin, Marcel
Judice, M ^{ssrs}	Latiolais, Louis
St. Clair, M ^{ssrs} E. Benoit	Colette, Louismond
Berard, Alexd ^r	Lecuron, François
Berard, Bapt., jun ^r	Pattin, Joseph
Bonnin, Bapt.	Pattin [?], Antoine
Wiltz, Guilm ^e	Dupuy, Polyte
Dorée, Jacque	Patin, Onenme
Judice, Jacque	Guidry, Jean
Sufie, Alexander	Semaire, Louis
Homes, Samuel	Callé, Baptiste
Barras, Vincent	Sudreque, Martini
Barra, Julien	Goppier, M ^{ssrs}
Fonchenet, Peshion [?]	Guidry, Butonn, Mgr
Nannette	Angelo, Joseph

Glecher, Pierre
 Lastrappe, Ch^s
 Duralde, Martin
 Wood, W^m
 Gayoso, Fernando
 Gilchrist, W^m
 Steen, M.
 Bergeron, Celert
 Johns, Moore H.
 Brassax, Julien
 Brassax, Alexander
 Richard, François
 deBoeuf, Jacque
 Bergeron, Pierre
 de l'Homme, Mdme
 Bergeron, Pierre
 de l'Homme, Charl^s
 Robin, Charl^s Louis
 Derenade, August
 de l'Homme, Antoine
 Negat, Alexand^r
 Latiolais, Joseph
 Roy, L.
 Roy, Lasty
 de Claurel, Olivier
 de l'Homme, Chevallier
 Etté, Simon
 Vallot, Etienne
 Beguenot, Jean
 Landry, Henry
 Beguenot, Narcisse
 Beguenot, François
 Beguenot, François, J^r
 Bonnin, Polyte
 Landry, Raphael
 Constantine, Jean
 Broussard, Joseph
 Dugas, Pierre
 Dugas, Pierre, J^r
 Gilbert, Jacque
 Babino, Charles
 Thibodeaux, Paul
 Babino, Joseph
 Babino, Alexander
 Bernard, John
 Prejean, M^{ssrs} A.

Prejean, M.
 Gilbo, Jean
 Johnson, W^m
 Gilbo, Alexander
 Richard, W^m
 Prejean, Joseph
 Hebert, Pierre
 Bowen, W^m W.
 Pottier, Piere
 LeCerte, Pierre
 Richard, Louis, fils
 Bernard, François
 Bernard, Ursin
 Moutton, Sylveste
 Soigné, Baptiste
 Arsenaux, P. C.
 Seratheir, Thomas
 Arsenaux, Cyprien
 Mouton, Charles
 Mouton, Don Louis
 Martin, Marin
 Martin, André, J^r
 Dugas, Celeste
 Dugas, Jean
 Dugas, Maximillⁿ
 Richard, Pierre
 Dugas, Alexand^r
 Moutton, François
 Moutton, Jean
 Moutton, Jean, Jr.
 Moutton, Joseph
 Arsenaux, G.
 Breaud, Joseph
 Arsenaux, Frederick
 Arsenaux, Alexander
 Arsenaux, Pierre
 Arsenaux, M^{ssrs} L.
 Carmouche, François
 Breaud, Joseph A.
 Bernard, P. T.
 Bernard, Simon
 Cruther, David
 Melancon, M^{ssrs}
 Prejean, Edouard
 Guédry, Antoine
 Bernard, J. Louis
 Benoit, S.

Raukover, John

Morréu

Pierre, Charls Jean

Morréu, Jean B.

Real, François

Peraux, Joseph

Nanky, Michel

Benoit, Simon

Benoit, Aug.

Como, Jean

Blanc, M^{ssrs} C.

Mathia, Frederick

Cormié, Pierre

Babino, Julien

Joson, Joseph

Hebert, Charles

Babino, David

Gilard, Baptist

Dugas, H.

Cormier, Pierre, Jr.

Soignée, Pierre

Fowler, John

Dugas, Joseph

Gatt, Christoph

Bourgeois, Joseph

St. Clair, François B.

Beauvais, Jean B.

Dervoix, Hilaire

Pelerin, Julien

Ozenne, Edmond

Fusilier, M^{ssrs} G.l'Abbé, M^{ssrs}

Aubry, Martin

Vallot, M.

Gilbo, Joseph

St. Julien, Louis

deCuir, M^{me}

deCuir, Godefroi

Carrier, Ch^s

Jaune, Marie

Landry, Anath

Domont, François

Young, J.

Landry, Joseph P.

_____, Simon

Broussard, Elloard

Morveau [?], François

Haggerty, John

Lefebvre, Etienne

Préjean, Celestin

Caldwell, Patrick

Broussard, Michel

Marret, John H.

Broussard, Jean, Jr.

Reeves, W^m

Veillon, G.

Landry, Jean

Hanks, Balthasar

Grangé, Charles

Landry, M^{ssrs} O.

Landry, Pierre

Landry, E.

Como, Edior [?]

Hebert, François

Granje, Marie

Brirre [?], Benjamin

Mirre, M^{ssrs}

Gilbo, Emile

Giroir, Joseph

Minion, Jean

Bernard, Joseph, Jr.

Broussard, Isidor

Broussard, Jean

Broussard, Jean B.

Faber, Jean

Granje, Joseph

Landry, Jean Pierre

Broussard, M^{ssrs} A.

Melancon, Jean

Teller, M^{ssrs} D.Rowan, W^m

Giroir, Pierre

Bell, Robert

Como, Jean B.

Smith, W^m

Veron, Louis

Yslene, E.

Barrier, A.

Muggah, John

Roche, Bapt.

Declouet, Marie

McCall, Jesse

Bettan, Clarke
 Barrier, Jean-Louis
 Rousseau, Julien
 Martin, Philip
 Murphy, L.
 Manie, Vict^r
 Brent, Wm
 Garry, Louis
 Molle, Charles
 de la Houssaye, Rosette
 Jerben, M^{ssrs}
 Machon, H.
 Martel, B.
 Eastin, R.
 Briant, Paul
 Bossier, Jean
 Rulong, E.
 Prevost, Jean B.
 Mallen, M. G.
 la Coste, Jean
 Bermier, J.
 Harrison [?], Michel
 Landry, Olivier, Jr.
 Landry, Fabien
 Fournet, Antoine
 Caille, Joseph
 Melancon, Jean
 Melancon, Pierre
 Dousset, Jean B.
 Castillo, Bastien
 Martin, Vallery
 Breau, François
 Peghuno, August
 Huval, Placide
 Babin, M^{ssrs}
 Martin, Michel
 Gaspar, Simon
 Vivant, Jean A.
 Thibodeaux, B.
 Thibodeaux, Isaac
 Gilbo, François
 Babin, Alexand^r
 Thibodeaux, Isaac
 le Blanc, François
 Melancon, Julien
 Hertash, Antoine

Babino, David
 Broussard, Sylvester
 Pottier, Charles
 Porrier, Pierre
 Ferraux, Charles
 Poirrier, Julien
 Ferraux, Joseph
 Renjett [?], Baptist
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